

THE
ECLECTIC REVIEW,

For FEBRUARY, 1807.

Art. I. *The Principles of Moral Science.* By Robert Forsyth, Esq. Advocate. Vol. I. 8vo. pp. 520. Price 10s. 6d. boards. Edinburgh. Bell and Bradfute; Longman and Co. London. 1805.

ON a subject of so much importance to mankind as moral science, our attention could not fail to be considerably awakened, when this volume came before us; and indeed we began the perusal of it with a strange persuasion, that the author was in reality an 'Advocate' for *virtue, morality, and religion*. We should feel ourselves happy in announcing to the world that this expectation had been fully realized; and that at least, if the author had advanced nothing new, on a subject which has been so fully investigated by many of our most acute reasoners, we should have found such a judicious selection of excellences, as would in some measure have atoned for the want of originality. On either of these grounds we should have availed ourselves of his labours with pleasure, and have warmly recommended the publication to the notice of every serious inquirer after truth. But unfortunately, instead of finding *Mr. Forsyth* an *Advocate* for those truths which are the foundation of virtue and happiness in time, and of our expectations in eternity;—truths, on which the virtuous rest their hopes, and from which the guilty derive their fears;—we are compelled to behold him as a feeble Advocate for those principles of infidelity, with which Christianity has been so ineffectually assailed, from the days of Porphyry and Julian to those of Robert Forsyth, Esq. In a scientific view, indeed, his work is perfectly "toothless," and does but little more than flutter in the rear of the army of scepticism, or swell the catalogue of those books which rally round the writings of Diderot, D'Alembert, Hume, and Voltaire.

St. Paul has told us, *That all have sinned, and come short of the glory of God* (Rom. iii. 23); but Mr. Forsyth tells us (p. 410) "That in truth there is no such thing as moral evil to be found

in the creation of God. The former has assured us, that "*It is appointed for men once to die, and after death the judgment* ; but this strange "Advocate" assures us, with all the plainness that either truth could express, or confidence assume, (p. 407) "that, from the present state of the world, we have not the smallest reason to expect a future state of what *are* called judicial rewards and punishments ; that is, of rewards to which the virtuous have a just claim, and of punishments which must necessarily, and as an act of justice, be inflicted on the guilty."

From the sacred Volume we have been taught to believe, that *God is loving to every man, and that his tender mercies are over all his works* ; but, by the principles of this author, we learn, that the whole is a gross deception ; hence he tells us (p. 379), "that what we call goodness or benevolence, cannot be regarded as a primary or ruling principle of action with the Deity ; nor can it perhaps be said with propriety *that he loves his creatures*." Moses has instructed us, that, *In the beginning, God created the heavens and the earth* ; but this, we are now given to understand, is a falsehood ; for our Advocate assures us (p. 369) "he has no doubt that the universe, in some shape or other, has existed, and will remain, as perpetually as its *Author* *"

St. Paul has asserted (Rom. iii. 12) *that we are all gone out of the way, that we are together become unprofitable, and that there is none that doeth good, no not one*. But Mr. Forsyth has now detected the fallacy, and (in p. 412) expressed his sentiments on the occasion, in the following words : "Man is as *good and as perfect in all cases*, as the Author of his nature intended him to be. He is therefore liable to no censure or reproach." St. Paul has assured us, that *the carnal mind is enmity against God*. But this gentleman has corrected the error in p. 412, and confidently declared, that "in the universe, there is no such thing as enmity against God." The former has asserted, that *the whole world is become guilty before God* ; but the latter (p. 412) positively declares, that there is no such thing as *guilt or moral evil*."

From these detached sentences, which we have fairly selected from this author's pages, it is undeniably evident, that

* It is really curious to hear this writer call God the "*Author of the Universe* ;" and more particularly so, to find the term introduced into an expression in which he is contending that the universe is eternal ! We may at least ask this plain question, If God be the *Author of the universe*, how can it have existed as *perpetually as its Author* ? And if God be not its Author, what is become of the writer's assertion ? But we will not animadvert upon trifles !

the sacred writers, and "Robert Forsyth, Esq. Advocate," are fairly at issue; and it is not improbable that we may find, hereafter, some occasion for determining who is right.

But it is not against the sacred writings alone, that this gentleman has declared war. He has entered his protest against Dr. *Samuel Clark*, against *Wollaston*, in his "*Religion of Nature delineated*," against *Shaftesbury*, and against *Godwin*, and pronounced their respective systems both defective and erroneous. "Propriety, utility, fitness, truth, or justice," he observes, (p. 50) "can never be the foundation of a system of morality, or become objects of pursuit; because they are nothing in themselves, being merely relative terms which allude to something else. That conduct is proper, useful, or fit, which is proper, useful, or fit for producing some effect. The effect, then, is the important object to be pursued, and not the utility, fitness, or propriety, which mean nothing in themselves." In this passage the author has completely lost sight of his subject, and conducted the views of his readers beyond the frontiers of moral science, to the ultimate end for which alone *moral science* can be cultivated. And so enamoured does he appear with his own perspective, that all previous qualifications, in which alone moral science can be said to consist, are almost totally discarded; and we are told, in the most unequivocal language, that "*propriety, utility, fitness, truth, and justice, can never be the foundation of a system of morality, or become objects of pursuit.*"

Neither is it merely with those immutable distinctions which subsist between good and evil, independently of all law, and the moral fitness of things, according to *Clark*, nor with the immutability of truth, as asserted by *Beattie*, and applied universally by *Wollaston*, that Mr. Forsyth is at variance. His dexterity at contradiction is employed in other quarters; and he attacks his own pages with as little ceremony as he assails Revelation. We will select a few specimens of his adroitness, and place them before the reader, before we proceed to a more regular investigation of some chapters of his work.

In page 405, he says, "*It is not true, that any thing can appear right to the Deity which appears wrong to us, when we are rightly instructed as to the state of the case.*" But, in p. 378, we are told, that, "*To man, in a certain degree, pleasure is a good, and pain is an evil; while, in p. 382, we are positively told, that "The Deity is the author of all action or exertion."*

P. 12. "It is a singular truth, that the degree of happiness which nature bestows upon us, cannot be increased by our exertions." P. 23. "We are led to exertion by the hope of pleasure; but the pleasure we

receive terminates with the exertion." "Thus our exertions produce pleasure."

P. 87. "The will is frequently employed in obedience to the appetites and most *absurd passions*." (390) "When man acts under the influence of his affections and passions, then his conduct ought to be regarded as the work of that being who produced passions in his breast." (87) "A Being possessed of boundless intelligence, &c. can only exert his will or voluntary energies in the accomplishment of what is most *rational and excellent*."

87. "There can be no such thing as an eternal or necessary truth, that does not consist of a description of the Divine character and nature; for nothing else is eternal or *necessary*." (176) "The whole is greater than a part; and we ought to perceive its reality, and how and why *every possible objection to it must necessarily be false*."

P. 16. "*This world is not formed to render us happy, &c.* (P. 13) "*We cannot be more than fully blest.* The minds of men differ widely in point of intellectual worth, but they differ little in point of happiness. A happy child does not enjoy less pleasure than a happy man; and a happy fool is as blessed as a happy philosopher." "It is not possible, however, for a man of mature age to be as happy as a child."

P. 177. "The perfection of an intelligent being, consists, in every individual, not in having the memory stored with propositions, but in the capacity of discerning *truth* by the proper energy of his own mind." (P. 50.) "Even the word *truth* expresses no real object, and only refers in general to the actual past, present, or future state of the objects which the universe contains."

P. 180. "In whatever relates to the condition of man in this world, there is no other means of obtaining to the knowledge of *absolute truth*, than that of observing the variety of forms which the human mind is capable of assuming in every possible situation." (P. 178.) "It ought to be remembered that any *truth which we can discover, is not absolute, but relative*."

P. 185. "The objects of physical science being the parts of the *solid globe* upon which we tread, are *passively* placed in our hands, and may be disposed of without injury or inconvenience in every possible way." (P. 421.) "Enough seems known to prove that *Matter is neither a solid nor an inactive substance*." (P. 422.) I am upon the whole inclined to believe, that there is, in truth, only one substance in the universe; that *this substance is mind*; and that thus God is indeed *ALL and in all that exists!*"

P. 211. "The *vice of sensuality* is apt to commit ravages even upon very valuable minds." (410.) "No such thing as *moral evil* is to be found in the creation of God." (P. 211.) "It is also said to be owing to this *vice* (i. e. sensuality) that so small a proportion of the dignified clergy, now possess a distinguished literary reputation." (P. 203.) "Nature *excites and cherishes our passions*; but it is our duty as *rational beings* to *subdue and restrain them*. In this we may seem to contend against nature; but in truth we fulfil *her purpose*, which is that of exciting us to action by motives, and of teaching us skill and self-command by appreciating and subduing these motives."

Such, according to this curious system, are some of the freaks and inconsistencies both of Nature and Nature's God! The passage last quoted directs us to believe, that Nature excites and cherishes our passions; and excites us to action by those very motives which she instructs us to subdue!

P. 203. "Our *appetites*, affections, and passions, are not originally implanted in our constitution; but it is evidently the intention of nature that they should grow up in the human character." (P. 217.) "The conjugal affection is founded upon an animal *appetite inherent in our nature*."

P. 228. "The pleasure arising from activity, which was the original source of benevolence, would always *indeed remain*; but the affections are merely the result of an association of ideas rendering us fond of those persons who recal the memory of *past pleasures* enjoyed in their society." (P. 23.) "We are led to exertion by the hope of pleasure; but the pleasure we receive *terminates* with the exertion."

P. 229. "Our affections are so contrived by nature, that they produce a preponderance of *good*; but as they are blind and indiscriminating, they produce much *evil* also if *left to themselves*." (P. 230.) "Our affections grow up spontaneously, and *require no culture*."

Yet in pp. 20, 21, and 22, *physical evil* is totally denied; and in p. 410, we are expressly told, that "There is no such thing as *moral evil* in the creation of God."

P. 235. "The malevolent passions are even at all times productive of advantage, from the protection which they afford to the personal respectability of individuals, and from their consequent tendency to polish the manners of men*." (P. 236.) "It becomes a different question how far they do not degrade the character of the individual who indulges in them, and how far it is a moral duty to resist their power over the mind."

P. 292. "This passion (self-love) is the terrible instrument provided by Providence to rectify every great *moral evil* that may find its way into the world." (407.) "The Author of the universe is the Author of whatever occurs within its wide circuit." (410.) "There is no such thing as *moral evil* in the creation of God." (411.) "Bad men are defective beings who blindly obey their passions."

P. 369. "I have no doubt therefore that the universe, in some shape or other, *has existed, and will remain, as perpetually as its Author*. Taking it for granted, then, that *this world is the production* of a skilful and powerful mind, I proceed to consider the character or peculiar qualities of that mind." (P. 381.) "When a man sets about making a machine, he finds materials already provided, that possess powers or energies in themselves, whose force he only directs and takes advantage of. but the Cause of all things is in a very different situation. He can have *no materials* provided for him before hand."

* Witness their polishing effect on ferocious animals!..... *Rev.*

P. 389. "Our *perceptions* are the causes which produce *all our actions*." "Human actions proceed from four sources; from *appetites, passions, reason*, or from some modification or mixture of these three principles."

P. 408. "The *bad* man is far from being miserable according to the measure of his *wickedness*." "The Author of the universe is the Author of whatever occurs within its wide circuit." (410.) "There is no such thing as moral evil." (412.) "Man is in all cases as *good* and as *perfect* as the Author of his nature intended him to be. He is therefore liable to no censure or reproach."

P. 413. "But although men cannot properly be considered as possessing either merit or guilt towards their Maker, yet they may very readily be guilty towards each other, and become just objects of punishment." This may seem paradoxical; but it is true. Nature has created certain animals in a state of hostility to each other. The wolf is at war with the lamb, and the hawk with the partridge" (407.) "The Author of the universe is the Author of whatever occurs, &c."

P. 432. "Indolently and tamely to endure cold, or any other hardship in life, and to make no effort to avoid it, would not be resignation, but opposition to the Divine will." (P. 422.) "God is *indeed All*, and in *All that exists*."

P. 89. "Pleasure and pain are mere involuntary feelings." (P. 90.) "In most cases, the pleasure is proportioned to the degree of attention, that is, of *voluntary power*, which is exerted."

P. 324. "Our passions are given, not to produce felicity, but to stimulate us to exertion, during the infancy of the understanding." (291.) "His passion commenced with an exertion of the understanding."

P. 185. "When men do violently attempt to make moral experiments, by violating the established order of society, from the hope of producing greater good, they always incur a *very serious responsibility*." (P. 407.) "From the present state of the world, we have not the smallest reason to expect a future state of what *are* called judicial rewards and punishments."

P. 424. "The employment which the Deity has contrived and appointed for us in this world, is to acquire and to diffuse knowledge." (P. 409.) "At times we see individuals not only careless of their own improvement, but even eagerly striving to prevent the diffusion of knowledge among mankind, and attempting to perpetuate the reign of ignorance and delusion over the human race." (407.) "The Author of the universe is the Author of whatever occurs, &c." "Neither moral nor physical evil has any existence; and man is as perfect and as good as God intended him!"

From this chaos of inconsistencies, this strange combination of contradiction and absurdity, which we have selected, it must be obvious to every reader, that the volume before us holds no very exalted rank in our estimation. The arguments which the author has adduced in favour of various propositions, are frequently weak and inconclusive in themselves,

and conduct the mind into that confusion and error, to which false premises must inevitably lead. Sometimes indeed he has founded his observations upon a solitary feature of the human character, and unfortunately inferred from thence a general conclusion, which spreads both heaven and earth with a melancholy gloom. But such instances we shall notice hereafter.

It has been through an attempt to account for the vices and absurdities which are connected with human actions, and to reconcile them with a denial of moral evil, and with the perfections of the Deity, that he has plunged himself into that abyss of blunder which yawns through his pages. A few of his inconsistencies we have pointed out; but the catalogue might be swelled with ease to double the amount. Declining this tedious task, we shall proceed to give some general outline of the author's theory, confining our observations chiefly to the *third part* of his volume, which professedly treats of *Religion*.

That Mr. Forsyth, from the specimens already quoted, should attempt to speak of religion, or of religious duties, will, in all probability, appear exceedingly strange. But difficulties which may occur on this topic he has already anticipated, and perhaps we may add already obviated, in page 355. Speaking of religion in general, he observes, "*The Birmans are idolaters, and worship the image of one favourite deity, called Budho. They have few or no religious ceremonies. Religion sits as lightly upon them, as upon Protestant Christians, and they persecute nobody for religious opinions or practices.*" In the same page he observes, "*Their religion, like that of the Hindoos, prohibits the use of animal food, but only as a moral precept, in the same manner as drunkenness is prohibited by the Christian religion.*" By whom was Mr. Forsyth informed, that drunkenness was viewed by Christianity with an eye of so much indifference, that its prohibition was nothing more than a mere moral precept? St. Paul (Gal. v. 21.) has placed it in company with the most atrocious of human enormities; in the preceding verses he has compared it with *adultery*, which Mr. F. has acknowledged to be the worst of evils; and in the verse quoted, he ranks it thus, "*Envyings, murders, drunkenness, revelings, and such like, of the which I tell you before, as I have told you in times past, that they which do such things shall not inherit the kingdom of God.*" Such is the language of St. Paul. And yet Mr. Forsyth compares Christianity to the Idolatry of India; triumphs that it sits lightly on us, and exults in a fancied affinity, which he

imagines he has discovered, between that Idolatry which he so justly reprehends, and the Religion of Jesus Christ. Thus availing himself of the shelter which Idolatry has afforded, he treacherously endeavours to undermine the Religion of his country, which, in a subsequent chapter, he professes to applaud.

Mr. Forsyth has divided the contents of his volume into three distinct parts. The first treats of *General Principles*; the second, of the *Private Duties of Men*; and the third, of *Religion*. These general divisions are again subdivided into their subordinate branches; the whole of which are made subservient to the author's primary design and ultimate object; and hence he proceeds to conclusions which we have in part already noted, but of which we now proceed to take a more particular survey.

Avowing himself an advocate for destiny in the most rigorous acceptation of the term, he makes "God the author of every thing that is in existence," (407); declares, "that man is as good and as perfect as God intended him to be," (412); and consequently, that "there is no such thing as moral evil to be found within the empire of creation." (410.)

In his first chapter, Mr. Forsyth directs our attention to what he has denominated "the ultimate object of human pursuit." On this point, he delivers himself in the following most unequivocal language.

"It appears to me, then, that the great object which the human race ought to pursue, and the attainment of which they ought to regard as the business of their lives, is not to produce happiness, felicity, or pleasure, in themselves or others; but, on the contrary, the end for which they were formed, and which *alone* they can pursue with success, is the improvement of their whole intellectual faculties, whether speculative or active. In one word, it is the business of man in this world to endeavour to become an excellent being, possessing high powers of energy and intelligence. *This is his chief good*, and ought to be the great and ultimate object of his pursuit, to which *every other consideration ought to be sacrificed.*" p. 9.

Such are the sentiments of this gentleman on the ultimate object of human pursuit! Neither *justice*, *probity*, *truth*, *virtue*, *chastity*, nor *honour*, forms any part of his system. These are not merely passed over with unconscious silence; they are tacitly excluded. Energy and intelligence are the chief good of man; these are the ultimate object of human pursuit, to which, not merely a few, but *every other consideration ought to be sacrificed.*" "Morality," he has told us, in his first sentence, "is that branch of science which proposes to regulate the actions of men." But how *morality* can exist, to

the utter exclusion of the *moral virtues*, appears somewhat paradoxical. Probably it is the first time, that, in an investigation of *moral science*, those virtues which are essential to the very existence of *morality* were tacitly rejected, or that ever the rulers of nations were informed, as they are in the next paragraph, "that they misapply their labour, and mistake their duty, when they imagine that their proper business consists in conferring felicity upon their fellow creatures." Let us only imagine to ourselves for a moment, that the principles of this author were actually carried into practice; what scenes of villany and licentiousness would desolate the world! All confidence in established integrity must immediately disappear; truth must forsake the human bosom; justice and injustice must be confounded; and mental and practical anarchy must triumph in eternal dominion.

But why, it may be asked, is Mr. Forsyth induced to make energy and intelligence the chief good of man, to which every other consideration ought to be sacrificed? It is to oppose the long established opinion, that man was formed for happiness. "The degree of happiness," he tells us (page 12) "which nature bestows upon us, cannot be increased by our exertion." (P. 16.) "This world is not formed to render us happy." (P. 17.) "The very form of our world is hostile to the idea that its Author created it for the purpose of producing happiness to the human race. Else why are vast regions near the poles rendered uninhabitable by the cold?" In short, "Rocks, deserts, frozen seas, and burning sands, wild haunts of monsters, poisons, stings, and death," afford to this gentleman decisive evidence, that happiness never can be the ultimate object of human pursuit.

Of a felicity resulting from a union with the source of power, felicity, and perfection, he seems to have no conception; and finding no alternative beside the happiness which this world can afford, and the acquirement of a "vigorous character," he has abandoned the former, because men are not happy in the present life, and adopted the latter, at the dreadful expense of every thing that is dear and sacred to the virtuous mind.

That a consummation of felicity is not to be obtained in the present life, has uniformly been admitted by those who have contended that God created man with a design to make him happy. This circumstance has been, with the wise and considerate, surveyed as a connective link which unites time with eternity; and through this fact, when united with that justice which is inseparable from God, the virtuous have been taught

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to "rest and expatiate in a life to come." In fine, the discords, inhumanities, injustice, oppressions, and wrongs, which are so visible in the present life, have been thought to afford an unanswerable argument in favour of a future state.

But this argument is far from being conclusive with Mr. Forsyth. He has not indeed presumed to pass it over in silence; but in pp. 20, 21, animadvert upon the general proposition in the following manner.

'The Persians asserted that there are two Gods, the one good, and the other evil. The story among the Greeks, of the box of Pandora, is a contrivance of the same kind; and our European ancestors very sagely ascribed all the mischief that occurred in their times, to the Devil, and his associates, the Witches.'

'But the mode in which men have most generally attempted to reconcile the existence of physical evil with the supposed purpose of creation, is this: they have added a second supposition to the first. They confess, that, by some cross accident, the Author of nature has not succeeded in his benevolent plan of producing happiness in this world; but they alledge that he will certainly produce another world, or a future state of existence, after this shall have terminated, in which every error shall be rectified; those who are now the disturbers of human happiness will be punished, and the rest will enjoy perfect felicity.

'It must be confessed, however, that this account of matters is very unsatisfactory. We know the Author of nature *only from his works*; and if He has not succeeded in the plan upon which he formed this world, it is evident He may fail in his plan of making a better world.'

Revelation thus plainly and positively denied, it will be folly to adduce arguments from that source, in favour of a future state of rewards and punishments beyond the grave. But we may surely, without the fear of reprehension, assume the question upon the author's own ground, namely, "that the Author of nature is known from his works." And if so, the intellectual powers and faculties of the human soul must necessarily form a part. Whatever therefore is a dictate of reason, must be admitted; and he has told us (p. 405) "that nothing can appear right to the Deity, which appears wrong to us." Now we appeal to the world, whether a denial of the existence of moral evil;—a denial of a future state of punishments and rewards;—a belief that benevolence is not requisite to the perfection of any intelligent being;—a belief that whatever occurs within the wide circuit of the universe, must be attributed to God;—that in the universe, there is no such thing as enmity against God;—that man is, in all cases, as good and as perfect as the Author of his being intended him to be;—that neither truth nor justice can be made the foundation of a system of morality; and finally, that God is neither

good in himself nor does he love his creatures,—are not positions which appear wrong to us when we are fully instructed in the nature of the various cases? These questions can admit of but one answer. The general suffrages of mankind revolt at the author's daring positions, and unite to tell us that there must be another and a better world.

But what reasons, it may be asked, has the author adduced to support a system which even metamorphoses absurdity into a monster? He answers, p. 16.

‘The world is accurately and skilfully contrived for improving our intellectual nature; it will therefore follow that this is the object for which we were created; and consequently, that our Creator points out this as our most valuable pursuit, and as an object, which, if we do not attain, he will have formed us in vain.’ p. 21. ‘If we consider this world as formed not to confer felicity, but to train up beings to intellectual energy and excellence, every difficulty vanishes; the propriety of our situation becomes obvious; and the works of the Author of Nature appear complete and perfect. Considered in this point of view, care and toil are no evils, as they are justly numbered among the best means of moral improvement. The cold and sterility of the polar regions, the burning heat of the tropical sun, the dry desert, the rugged mountain and the devouring ocean, are valuable engines for calling forth the intrepidity, the perseverance, the skill, the foresight, and all the best energies of the human mind.’

Hence the author proceeds to inquire.

If plagues and earthquakes break not heaven's design;

Why should a Borgia or a Cataline *?”

From the inanimate parts of creation he proceeds to transfer his theory to man, and thus enforces it in p. 393.

“Human actions can only be produced by the appetites, the affections, or the understanding of Man. But as these are all the workmanship of the author of the universe, who formed the constitution of man, and prepared this world for his habitation, it is obvious that when we act in consequence of any of these, our actions are truly and ultimately produced by the first cause of all things, and form a part of the divine operations. Man therefore in his lowest state, when led captive by mere appetite and blind affection, is ruled by that superior power which contrived the human constitution and its present situation.”

Such are the principles of this philosophical “Advocate,” and such are the assertions (for we dare not call them arguments) by which he attempts to give them support! Confident in himself that neither *happiness*, *truth*, nor *justice*, can be the ultimate object of human pursuit, because they have not been attained in general perfection, he has rejected them altogether; and has substituted vigour and energy in the room of all. But

* Such are Mr. Forsyth's *saints* !.....*Rev.*

here a plain question arises ; will not the same reasons which induced this author to reject happiness, truth, and justice compel us even on his own principles to discard that vigour and energy of character, and that intellectual improvement, which he has substituted ? From the latest survey that has been taken, the population of the Earth is stated as follows ; Europe contains 153 Millions, Asia 500, Africa 150, America 150, total 953 Millions. Of these more than six hundred millions are at this moment wallowing in the very dregs of ignorance, a prey to vice, and the dupes of idolatrous superstition. And if to these we add the multitudes in Europe and America, upon whom "*religion does not sit lightly*," probably this author will join with us in asserting, that darkness envelopes by far the greater part of the human race. And consequently, as but little intellectual improvement has been made, we have not much reason to believe that "*this is the chief good of Man* ; that it is the ultimate object of human pursuit, to which even justice, truth, and honesty," nay, "every other consideration, ought to be sacrificed."

"Propriety, utility, fitness, truth or justice" the author tells us, p. 50. "can never be the foundation of a system of morality, or become objects of human pursuit, because they are nothing in themselves, being merely relative terms which allude to something else." And will not the same objections lie against those "high powers of energy and intelligence" to which every other consideration ought to be sacrificed ? Does not the *CUI BONO* inevitably recur ? Is intelligence even a definite term ? The Deity, as seen in his works, we are told (p. 437) is the great standard by which we are to measure our improvement, and which we are called to imitate. But here the same objections occur, which the author has assigned as reasons for rejecting former systems of morality. The intelligence of the Deity is infinitely superior to any thing we can either conceive or attain ; and that which is at an infinite distance from us, can never be the standard of finite perfection, or become an object of finite imitation. Intelligence, undirected by truth, integrity, and justice, is nothing better than an engine of oppression, devastation, and wrong ; and the utmost that can be said in behalf of a character thus endowed is that he has made intellectual improvements to practice in the science of iniquity ; he is the terror of the living, and the disgrace of his species.

In his second chapter, Mr. Forsyth proceeds to define those qualities which constitute perfection. He tells us in p. 38 "That the perfection of the human mind consists in a capac

ty to judge or to think clearly, and in a capacity to act vigorously." The word *Virtue* he rather discards from his system, because it has (he observes p. 44.) an ambiguous signification. In p. 50. *Truth, Justice, and Propriety*, submit to the same fate, and he closes his chapter with this declaration, "That our private duties consist of the various efforts which it is in our power to make for our own improvement as individuals."

In his next chapter the author investigates "the human understanding and its subordinate faculties," and it must be acknowledged that the doctrines he inculcates, are in perfect union with those which he has taught in his preceding chapters. "The senses" he tells us (p. 58.) "which incite us to exertion, are Hunger, Thirst, and *Lust*. They usually receive the appellation of appetites, in consequence of the tendency which they have to urge the mind to make efforts for their gratification." When we take this passage in connection with those which we have already quoted;—when we hear the author avowedly declare that *moral evil has no existence*;—that neither *truth nor justice* can be the foundation of a system of morality; that man is as good and perfect as the author of his nature intended him to be;—that man in his lowest state, when led captive by mere appetite and blind affection is ruled by the Supreme Power;—that his chief good is energy and intelligence, to which *every other consideration ought to be sacrificed*;—and finally, that *Lust* as well as *hunger* and *thirst* incites us to exertion, and urges the mind to make efforts for its gratification:—we cannot be at a loss to discover the fatal tendency of this pernicious system, however much we may be at a loss to account for that daring effrontery, which has presumed to 'flaunt it in the face of day.'

The next chapter of Mr. Forsyth, treats of the imagination; of which we have only to observe that it is a chapter of the imagination.

Hence, the author hastens in his ensuing chapter, to direct our views to "the arrangement and formation of Language." In this chapter we have found but little erroneous, and but little original. The striking conformity which is visible in these pages to the acute analysis of Mr. Harris, in his *Hermes*, even entitles it to respect.

In an appendix to the preceding chapter, the author descends to wander among the intellectual faculties of the inferior animals, and thence to investigate taste as it applies to the human mind. "Taste," he tells us, p. 153. "is not an arbitrary sentiment, but an exertion of sound judgement. To acquire good

taste is to acquire skill in any art, and want of taste implies ignorance or want of discernment." We have only to observe on this passage, that taste and judgement are here evidently confounded, and made of synonymous import with each other.

In the next chapter he proceeds to develop the causes of error in science, and in that which succeeds, he marks their relative importance to one another. In some instances he has been successful in his attempts, in others his remarks have a strong affinity to the leading features of his volume. But we cannot enter into particulars.

From the sciences and their relative importance, Mr. F. turns in the succeeding chapter, to intellectual amusement and fatigue; and observes of the passions in general, (p. 203,) "They are not originally implanted in our constitution; but it is evidently the intention of nature that they should grow up in the human character." We have only to observe, that such is the author's *opinion* respecting our appetites and passions. When speaking of the animal appetites (p. 209.) he observes that "their regulation or due restraint has been denominated temperance. Its chief object is the preservation of health, which is liable to injury by their irregular indulgence." "The true *practical* light in which the appetites ought in general to be regarded (he adds in the same page) is that of an index to explain the state and the wants of our constitution." This seems to be the *practical* and not *speculative* light in which the appetites ought to be surveyed! On the whole we feel no hesitation in pronouncing this a most despicable and pernicious chapter. It inculcates principles which naturally open the way to sensuality, by forbidding morality to become the guardian of virtue. Local and temporary conveniences, which are selfish and mean, are here the primary motives which should induce us to cherish the virtues of temperance, and when these cannot operate, which must be the case perpetually, there is no security, nor occasion for security, against sin. If the author has either a sister or a daughter, we only ask him, if he would seriously wish her to become a practical commentary on his own practical principles? If he would not, his professions are hypocritical and insincere; if he would, we declare without reluctance that he is unworthy to sustain the relation of husband, parent, or brother.

After having asserted, in p. 223. "that benevolence is favourably interpreted, when said to be neither *virtuous* nor *merciful*," he observes, p. 227. "that we are placed amidst society, that by studying knowledge in different branches, and by communicating our thoughts or discoveries, our progress in

be hastened or facilitated. Yet to that society we would pay no attention, were not the one half of the species made objects of *sensual gratification to the other*; and were we not so formed, that one generation, as it were, *creates the succeeding one*, and supports it during a considerable period of its existence." What shall we say to sentiments like these? Especially when we connect them with that *practical light in which the appetites ought to be surveyed*;—when we suppose *moral evil to have no existence*;—that *benevolence is not a virtue*;—and that when impelled by our passions and appetites, we are ruled by God? They usher the mind to the vortex of sensuality, and provide for the slumbers of a terrified conscience, by soothing it in the practice of iniquity, and stifling the pangs of remorse.

From the benevolent affections Mr. Forsyth calls our attention to the malevolent passions, and thus delivers his sentiments on duelling.

P. 240. "In the case of certain personal injuries, in consequence of the ancient barbarous Laws of Europe, a custom has been established, by which, if men in particular stations in society, were to have recourse to that sort of redress which legal authority now affords, they would be rendered for ever afterward utterly incapable of fulfilling the most important duties of life. If a military officer should suffer falsehood to be publicly ascribed to him, or the slightest violence to be offered to his person, without solemnly defying and encountering his antagonist in single combat with mortal weapons, he would instantly by our customs be disqualified from serving his country in the station to which he had been educated, and his family might be reduced along with him to poverty and shame. In such a situation the most virtuous and rational man has no choice left with regard to the conduct he is to adopt. If nations wish to extinguish this barbarous practice, they ought not to enact laws, absurdly menacing with equal punishment the injured individual who reluctantly protects his own personal respectability, and him who wantonly brings that respectability into hazard."

In this paragraph the author seems entirely to have forgotten, that the violation of those laws which forbid duelling, constitutes an offence, and makes that person guilty who was innocent before. And when to this we add the crime of murder, the culprit really demands an able apologist to prove that guilt has no existence. But "the most virtuous man has no choice left." What then, must the virtuous man obey the dictates of lawless passion, and act in open violation of those laws which he has sworn to obey? Can that be a virtuous man, who would rather obey his passions than his country? If so, is there a crime that can be mentioned, for which a similar apology may not be made? The truth is, the laws are adequate to redress the evil, but unfortunately they are

not carried into effect ; and, under similar circumstances, every law that could be enacted would be defeated of its purpose. Till juries dare to make religion, instead of honour, the standard of their opinions, legislative provisions, and judicial integrity, must continue to prove ineffectual.

(To be concluded in our next Number.)

Art. II. Sir W. Forbes's *Account of the Life and Writings of Dr. James Beattie, &c.*

(Concluded from p. 10.)

THIS brings us, as we conceive, to the middle of our song.

Now heavily comes on in clouds the day,
'The great, th' important day, big with the fate——

But it was a much better fate than that of our old friend Cato. After many preparatory solemnities, Dr. Beattie was introduced to their Majesties ; but a reverential awe forbids us to intrude our remarks on what passed in the royal sanctuary. We wait near the entrance till the bold adventurer returns, to display his acquisitions and his honours, a kind of *spolia opima*, similar to what Johnson, another great literary hero, had carried off sometime before, and often, as his historian tells, triumphantly exhibited to the wonder and envy of his numerous acquaintance. At Dr. Beattie's return, however, we find him so beset with a crowd and mob of zealous friends, that we are glad to make our escape from the bustle, and can only say, that at length he went back to Scotland with an annuity of 200*l*. Highly appreciating the Royal bounty, he ever afterward testified the liveliest gratitude ; and his attachment was naturally increased by the very flattering marks of friendship which he received from their Majesties, on subsequent occasions.

During this visit he was introduced to the distinguished persons whose letters are here intermixed with his own. Our remarks on the whole collection must be brief and general. Together with a great deal that ought to have been omitted, as neither having any intrinsic value, nor supplying any additional illustration of the Doctor's qualities, they contain much good sense, easy writing, and frank disclosure of character. There is also a respectable share of true criticism ; but we own there are not many passages that appear to us to reach the depths of either criticism or philosophy, which indeed are the same. The variety of the descriptions generally bears the marks, of the poet and the man of taste. The references to subjects of domestic tenderness present him in so amiable a light that we deeply sympathise with the melancholy which

accompanied every recollection of the state of his family ; and it must have been inevitable to a man like him, to have that recollection almost continually in his mind. The direct allusions, however, are not often repeated, and with much propriety Sir William has no doubt omitted many paragraphs relating to the subject.

Dr. Beattie's style is singularly free and perspicuous, and adapted in the highest degree to the purpose of familiar lecturing to his pupils ; but for an author, we should deem it something less than elegant, and something less than nervous. In early life he took great pains to imitate Addison, whose style he always recommended and admired. But Addison's style is not sufficiently close and firm for the use of a philosopher, and as to the exquisite shades of its colours, they can perhaps never be successfully imitated. We were rather surprised to find the enthusiastic admirer of Addison preferring the old Scotch version of the Psalms to every other ; and the opinion of so respectable a judge put our national partialities in some degree of fear. But we soon recovered our complacency in our own venerable Sternhold and Hopkins, who, in point of harmony and elegance, richness and majesty, and all the other high attributes of poetry, have surely beaten their northern rivals.

Sir William acknowledges that Dr. Beattie's talent for humour was less than he was willing it should be thought ; but the first part of the following letter is not a bad specimen, while the latter part is a piece of lively and discriminative criticism.

‘ My hopes and my spirits begin to revive once more. I flatter myself I shall soon get rid of this infirmity ; nay, that I shall ere long be in the way of becoming a *great man*. For have I not head aches like Pope ? vertigo, like Swift ? grey hairs, like Homer ? Do I not wear large shoes, (for fear of corns) like Virgil ? and sometimes complain of sore eyes, (though not of *lippitude*) like Horace ? Am I not, at this present writing, invested with a garment, not less ragged than that of Socrates ? Like Joseph the patriarch, I am a mighty dreamer of dreams ; like Nimrod the hunter, I am an eminent builder of castles (in the air). I procrastinate, like Julius Cæsar ; and very lately, in imitation of Don Quixote, I rode a horse, lean, old, and lazy, like Rosinante. Sometimes, like Cicero, I write bad verses ; and sometimes bad prose, like Virgil. This last instance I have on the authority of Seneca. I am of small stature, like Alexander the Great ; I am somewhat inclinable to fatness, like Dr. Arbuthnot and Aristotle ; and I drink brandy and water, like Mr. Boyd. I might compare myself, in relation to many other infirmities, to many other *great men* ; but if fortune is not influenced in my favour by the particulars already enumerated, I shall despair of ever recommending myself to her good graces. I once had some thought of soliciting her patronage on the score

of my resembling great men, in their good qualities ; but I had so little to say on that subject, that I could not for my life, furnish matter for one well rounded period : and you know a short ill turned speech is very improper to be used in an address to a female deity.

Do you not think there is a sort of antipathy between philosophical and poetical genius ? I question whether any one person were ever eminent for both. Lucretius lays aside the poet when he assumes the philosopher, and the philosopher when he assumes the poet : In the one character he is truly excellent, in the other he is absolutely nonsensical. Hobbes was a tolerable metaphysician, but his poetry is the worst that ever was. Pope's "Essay on Man" is the finest philosophical poem in the world ; but it seems to me to do more honour to the imagination than to the understanding of its author : I mean, its sentiments are noble and affecting, its images and allusions apposite, beautiful, and new : its wit transcendantly excellent ; but the scientific part of it is very exceptionable. Whatever Pope borrows from Leibnitz, like most other metaphysical theories, is frivolous and unsatisfying : what Pope gives us of his own is energetic, irresistible, and divine. The incompatibility of philosophical and poetical genius is, I think, no unaccountable thing. Poetry exhibits the general qualities of a species ; philosophy, the particular qualities of individuals. *This* forms its conclusions from a painful and minute examination of single instances ; that decides instantaneously, either from its own instinctive sagacity, or from a singular and unaccountable penetration, which at one glance sees all the instances which the philosopher must leisurely and progressively scrutinize, one by one. This persuades you gradually, and by detail ; the other overpowers you in an instant by a single effort. Observe the effect of argumentation in poetry ; we have too many instances of it in Milton : it transforms the noblest thoughts into drawling inferences, and the most beautiful language into prose : it checks the tide of passion by giving the mind a different employment in the comparison of ideas.' pp. 92—95. (Vol. I.)

The soul of the minstrel breathes in the following passage : describing the effect produced on his mind by a transition from the toil of abstract studies to the reading of some of the great works of romantic imagination, he says,

' I am like a man who has escaped from the mines, and is now drinking in the fresh air and light, on the top of some of the mountains of Dalecarlia. These books put me in mind of the days of former years, the romantic æra of fifteen, or the still more careless period of nine or ten, the scenes of which, as they now stand pictured in my fancy, seem to be illuminated with a sort of purple light, fanned with the softest purest gales, and painted with a verdure to which nothing similar is to be found in the degenerate summers of modern times. Here I would quote the second stanza of Gray's "Ode on Eton College," but it would take up too much room, and you certainly have it by heart.' Vol. I. p. 153.

We have never seen a complex variety of descriptive circumstances more finely harmonized into one effect, than in

the sensible observations on *second sight*, in a letter to Mrs. Montague.

• All our Highlanders believe in this second sight ; but the instances, in which it is said to operate, are generally so ambiguous, and the revelations supposed to be communicated by it so frivolous, that I cannot bring myself to acquiesce in it. Indeed this same historian has made me more incredulous than I was before ; for his whole book betrays an excess of folly and weakness. Were its revelations important, I should be less inclined to unbelief ; but to suppose the Deity working a miracle, in order to announce a marriage, the arrival of a poor stranger, or the making of a coffin, would require such evidence as has not yet attended any of these tales, and is indeed what *scarce* any kind of evidence could make one suppose. These communications are all made to the ignorant, the superstitious, and generally to the young ; I have never heard of a man of learning, sense, or observation, that was favoured with any of them ; a strong presumption against their credibility. I have been told, that the inhabitants of some parts of the Alps do also lay a claim to a sort of second-sight : and I believe the same superstition, or something like it, may be found in many other countries, where the face of nature, and the solitary life of the natives, tend to impress the imagination with melancholy. The Highlands of Scotland are a picturesque, but gloomy region. Long tracts of solitary mountains covered with heath and rocks, and often obscured by mist ; narrow vallies thinly inhabited, and bounded by precipices that resound for ever with the fall of torrents ; a soil so rugged, and a climate so dreary, as to admit neither the amusements of pasturage, nor the cheerful toils of agriculture ; the mournful dashing of waves along the friths and lakes that every where intersect this country ; the portentous sounds, which every change of the wind, and every increase and diminution of the waters, is apt to raise in a region full of rocks, and hollow cliffs, and caverns ; the grotesque and ghastly appearance of such a landscape, especially by the light of the moon ;—objects like these diffuse an habitual gloom over the fancy, and give it that romantic cast, that disposes to invention, and that melancholy, which inclines one to the fear of unseen things, and unknown events. It is observable too, that the ancient Scottish Highlanders had *scarce* any other way of supporting themselves, than by hunting, fishing, or war ; professions that are continually exposed to the most fatal accidents. Thus, almost every circumstance in their lot tended to rouse and terrify the imagination. Accordingly, their poetry is uniformly mournful ; their music melancholy and dreadful, and their superstitions are all of the gloomy kind. The fairies confined their gambols to the Lowlands ; the mountains were haunted with giants and angry ghosts, and funeral processions, and other prodigies of direful import. That a people, beset with such real and imaginary bug-bears, should fancy themselves dreaming, even when awake, of corpses, and graves, and coffins, and other terrible things, seems natural enough ; but that their visions ever tended to any real or useful discovery, I am much inclined to doubt. Not that I mean to deny the existence of ghosts, or to call in question the accounts of extraordinary revelations, granted to individuals, with which both history and tradition abound. But in all cases, where such accounts

are entitled to credit, or supported by tolerable evidence, it will be found that they referred to something which it concerned men to know ; the overthrow of kingdoms, the death of great persons, the detection of atrocious crimes, or the preservation of important lives.' Vol. I. pp. 221. 223.

Our readers will be pleased with the good sense and spirited language of one of the letters to Mr. Arbuthnot.

LETTER CXXXVI.

Dr. Beattie to Robert Arbuthnot, Esq.

• Mr. Boswell's book is arrived at last, and I have just gone through it. He is very good to me, as Dr. Johnson always was ; and I am very grateful to both. But I cannot approve of the plan of such a work. To publish a man's letters, or his conversation, without his consent, is not, in my opinion, quite fair : for how many things in the hour of relaxation, or in friendly correspondence, does a man throw out, which he would never wish to hear of again ; and what a restraint would it be on all social intercourse, if one were to suppose that every word one utters would be entered in a register ! Mr. Boswell indeed says, that there are few men who need be under any apprehension of that sort. This is true ; and the argument he founds on it would be good, if he had published nothing but what Dr. Johnson and he said and did : for Johnson, it seems, knew, that the publication would be made, and did not object to it ; but Mr. B. has published the sayings and doings of other people who never consented to any such thing ; and who little thought, when they were doing their best to entertain and amuse the two travellers, that a story would be made of it and laid before the public. I approve of the Greek proverb, that says, " I hate a bottle companion with a memory." If any friend after eating a bit of mutton with me, should go to the coffee-house, and there give an account of every thing that had passed, I believe I should not take it well.

Of Dr. Johnson himself, as well as others, many things are told which ought to have been suppressed ; such, I mean, as are not in any respect remarkable, and such as seem to betray rather infirmity or captiousness than genius or virtue. Johnson said of the " Man of the World," that he found little or nothing in it. Why should this be recorded ? Is there any wit in it ; or is it likely to be of any use ? The greatest dunce on earth is capable of saying as *good* a thing. Of a very promising young gentleman to whom Dr. Johnson was under the highest obligations, (for he had risked his life in Johnson's service) and who, to the great grief of all who knew him, unfortunately perished at sea about ten years ago, Dr. Johnson said, that it was a pity he was not more intellectual. Why should this be recorded ! I will allow, that one friend might, without blame, say this to another in confidence ; but to publish it to the world, when it cannot possibly give pleasure to any person, and will probably give pain to some, is, in my opinion, neither wit nor gratitude : and I am sure Mr. Boswell, who is a very good-natured man, would have seen it in this light, if he had given himself time to think of it. At Aberdeen the two travellers were most hospitably entertained, as they themselves acknowledge ; and when they left it, they said to one another, that they had heard at Aberdeen nothing which deserved attention. There was nothing in *saying* this

but why is it recorded? For no reason that I can imagine, unless it be in order to return evil for good. I found so many passages of this nature in the book, that upon the whole it left rather a disagreeable impression upon my mind; though I readily own there are many things in it which pleased me. Vol. II. pp. 176. 178.

In many parts of these letters, we are constrained to perceive a degree of egotism inconsistent with the dignity of a philosopher or a man. The writer seems unwilling to lose any opportunity of recounting the attentions, the compliments, the testimonies of admiration, which he has received from individuals or the public. The complacency with which he expatiates on himself and his performances, is but imperfectly disguised by the occasional and too frequent professions of holding himself and those performances cheap. This is a very usual but unsuccessful expedient, with those who have reflection enough to be sensible that they have rather too much ostentation, but not resolution enough to restrain themselves from indulging it. It will unluckily happen sometimes, that these professions of self-disesteem will be brought into direct contrast with certain things that betray a very different feeling. There is an instance of this in the second volume, p. 173, where the expression, "you have paid too much attention to my foolish remarks," is printed in the same page with this other expression, "poor Mr. Locke."

Another conspicuous feature of this correspondence, is the gross flattery interchanged between Dr. Beattie and his friends. The reader is sometimes tempted to suspect, that he has been called to be present at a farce, where the principal persons are flattering for a wager. During the perusal, we have been obliged again and again to endeavour to drive out of our imagination the idea of a meeting of friends in China, where the first mandarin bows to the floor, and then the second mandarin bows to the floor, and then the first mandarin bows again to the floor, and thus they go on till friendship is satisfied or patience tired. In his letters to one individual, a Duchess, the Doctor felt it his duty to take some notice of person as well as abilities and virtues. But we should conclude that all the other gentlemen of her acquaintance must have been very sparing of compliments to her beauty, if she could be gratified by such as those of the professor.

If it is *not* gross flattery that abounds in these letters, we have the more cause to be sorry for having come into the world some years later than Dr. Beattie and Sir W. Forbes. There have been better times than the present, if, during the main part of this correspondence, every gentleman was an accom-

plished scholar, every person of opulence and power was humble and charitable, and every prelate an apostle. Astruc must have left the earth much later than report has commonly given out.

The letters of the Doctor's friends constitute the smaller, yet a considerable proportion of the series. Those of Mrs. Montagu are greatly superior to the rest, and excel in some respects those of Dr. Beattie himself. The general praise of good language is due to the whole collection. It may appear a caprice of our taste, to dislike the frequent recurrence of the words *credit* and *creditable*. "Highly creditable to his understanding and his heart," "does equal credit to his talents and his character," &c. &c. are phrases returning so often, that they become disagreeable intruders on the eye and ear. The sameness of phrase is however strikingly relieved by novelty of application, in a letter of condolence from a learned prelate to Dr. Beattie, after the death of his second son. Vol. II. p. 309. The mourning father is told that, "The faith, the piety, the fortitude, displayed by so young a man, on so awful an occasion, do infinite *credit* to him." As if dying were a matter of exhibition, to be performed handsomely to please the spectators.

Among the sensible and entertaining pieces of criticism to be found in the Doctor's letters, we might refer to his observations on the novel of *Clarissa*, Ossian's poems, the *Nouvelle Eloise*, *Metastasio*, *Tasso*, *Cæsar's Commentaries*, the diction of the *Orientalists*, and the *Henriade*. In connection with the subjects of criticism, are the curious remarks on the character of *Petrarch*, and the truly fantastic picture of *Lord Monboddo*. A selection of about one third of the materials composing these volumes, would make a very interesting and instructive book.

Though we have complained of the mass of extraneous matter, yet some of the facts incidentally related, are such as ought not to have been lost. The account of the excellent lady, whose husband, with all his property, perished at sea, and who was niece to the once celebrated Mrs. Catharine Cockburn, would be very interesting, were we not convinced from the internal evidence, that it is most incorrectly stated. According to this account she lived, till that late period when Mrs. Montagu settled on her an annuity for the short remainder of her life, in great penury; insomuch that it was a matter of wonder how she contrived to preserve a tolerable appearance in respect of clothing. Now this must be an utter mistake or misrepresentation; for we are told that she was well known to many persons of eminent rank, and in

particular was highly esteemed by the Duchess of Gordon, the possessor, as we learn from Dr. Beattie, of every beneficent virtue, as well as every charm, under heaven. The transport of surprise and gratitude displayed by the aged sufferer, on being informed what Mrs. Montagu had done, and which the narrative of Dr. Beattie and Sir W. Forbes would really leave us to attribute to her having never experienced much bounty before, was owing unquestionably to a very different cause. It was her benevolent joy that a part of the ample supplies which she had received from her former munificent patrons and patronesses, and especially the Duchess, might now be applied to the support of other deserving persons in distress. While remarking on the error of the statement, it strikes us as equally singular and meritorious, that *we*, who were never honoured with a smile or nod from a peer or peeress, that we, in our obscure garrets, labouring at our occupation during the day by the few glimpses of light that can steal through windows almost stopped up with old hats and bits of board to keep out the rain, and during the night by the lustre of farthing candles, should be more solicitous about the reputation of people of high rank, than Sir W. Forbes, the intimate friend of so many of them, appears in this instance to have been. We hope that this our virtue, in default of other recompense, will be its own reward; and we trust it will be a pledge, that, whatever culpable dispositions may belong to reviewers, they feel no inclination to speak evil of dignities.

We could have wished to entertain an unmingled respect for the moral habits and religious views of Dr. Beattie; and it is an ungracious thing to detect any signs of a moral latitude inconsistent with the religion which he wished to defend. One of these signs is his passion for the theatre. Who would ever dream, on reading the following passage, that it could have been written by a zealous friend of the religion of Christ?

I rejoice to hear that Mr. Garrick is so well as to be able to appear in tragedy. It is in vain to indulge one's self in unavailing complaints, otherwise I could rail by the hour at Dame Fortune, for placing me beyond the reach of that arch-magician, as Horace would have called him. I well remember, and I think I can never forget, how he once affected me in *Macbeth*, and made me almost throw myself over the front seat of the two shilling gallery. I wish I had another opportunity of risking my neck and nerves in the same cause. To fall by the hands of Garrick and Shakespeare would ennoble my memory to all generations. To be serious, if all actors were like this one, I do not think it would be possible for a person of sensibility to outlive the representation of *Hamlet*, *Lear*, or *Macbeth*: which, by the bye, seems to suggest a reason for that mixture of comedy and tragedy of which our great poet was so fond, and which the Frenchi-

fyed critics think such an intolerable outrage both against nature and decency. Against nature, it is no outrage at all; the inferior officers of a court know very little of what passes among kings and statesmen; and may be very merry, when their superiors are very sad; and if so the Porter's Soliloquy in *Macbeth* may be a very just imitation of nature. And I can never accuse of indecency the man, who, by the introduction of a little unexpected merriment, saves me from a disordered head, or a broken heart. If Shakespeare knew his own powers, he must have seen the necessity of tempering his tragic rage, by a mixture of comic ridicule; otherwise there was some danger of his running into greater excesses than deer-stealing, by sporting with the lives of all the people of taste in these realms. Other play-wrights must conduct their approaches to the human heart with the utmost circumspection, a single false step may make them lose a great deal of ground; but Shakespeare made his way to it at once, and could make his audience burst their sides this moment, and break their hearts the next.—I have often seen *Hamlet* performed by the underlings of the theatre, but none of these seemed to understand what they were about. *Hamlet's* character, though perfectly natural, is so very uncommon, that few, even of our critics, can enter into it. Sorrow, indignation, revenge, and consciousness of his own irresolution, tear his heart; the peculiarity of his circumstances often obliges him to counterfeit madness, and the storm of passions within him often drives him to the verge of real madness. This produces a situation so interesting, and a conduct so complicated, as none but Shakespeare could have had the courage to describe, and none but Garrick will ever be able to exhibit.—Excuse this rambling; I know you like the subject; and for my part I like it so much, that when I once get in, I am not willing to find my way out of it." Vol. I. pp. 218 — 220.

We may also be allowed to ask, how it consisted with that full approbation which he uniformly avowed of the established church of England, to spend the Sabbath in a convivial party with Sir J. Reynolds, Baretti, and other persons, some of whom would most likely have laughed at him, had he hinted any recollection of the duty of public worship. This was not a singular offence with him.

Religious opinions, in the strict sense, are scarcely disclosed, in any part of the work, except occasionally by implication, as in the following sentence: "The virtue of even the best man must, in order to appear meritorious at the great tribunal, have something added to it which man cannot bestow." We were sincerely grieved to meet with so grand a mistake of the nature of Christianity. On the whole, we fear Dr. Beattie conformed in his moral principles too much to the fashion of reputable men of the world, and in his religious ones too much to the fashion of scholars and philosophers. This fear was in no degree obviated, by our finding the first of his precepts to a young minister of the gospel to be exactly this,—"Read the classics day and night." We were forcibly re-

mind, by contrast, of the injunctions given to Timothy by the prince of the apostles.

We question too, whether the Doctor, in another instance, acquitted himself very uprightly as a "Soul-doctor," (for thus he terms himself;) we refer to his prescription for a noble Duchess, whose name occurs very often within these pages. There was a period, we find, when that lady was disposed to solitude and reflection; one of those awful periods at which the destiny of an individual seems oscillating in suspense, and a small influence of advice, or circumstance, has the power to decide it. How Dr. Beattie used this entrusted moment, may be seen from the following admonitions.

"Seasons of recollection may be useful; but when one begins to find pleasure in sighing over Young's *"Night Thoughts"* in a corner, it is time to shut the book, and return to the company....Such things may help to soften a rugged mind; and I believe I might have been the better for them. But your Grace's heart is already "too feelingly alive to each fine impulse;" and, therefore, to you I would recommend gay thoughts, cheerful books, and sprightly company." Vol. II. pp. 28, 29.

We are doubtful which most to admire, the rigid friendship of the adviser, or the notorious docility of the pupil; the degree in which they both exemplify the predominance of a devotional spirit, appears to be nearly equal.

Here our remarks must be concluded. The closing part of Dr. Beattie's life is as affecting as any tragedy we ever read, and will appeal irresistibly to the sympathy of every reader who can reflect or feel. His health had been ruined by intense study, and the hopeless grief arising from the circumstance already mentioned. Under the loss of his nearest relative by what was far worse than her death, his elder son, an admirable youth, became the object of unbounded affection. At the age of twenty-two he died. A few years after, his remaining son, not equally interesting with the other, but yet an excellent young man, died also. The afflicted parent manifested a resignation to the divine will which cannot be surpassed. But nature sunk by degrees into a state, from which his friends could not but congratulate his deliverance by death.

* * * Since this article was prepared for the press, we have learnt that Sir W. Forbes is dead. If while writing any part of it we had been conscious of violating the principles of critical justice, the feelings awakened by such a serious event would have constrained us to alter it.

Art. III. *An (A) Historical View of the Rise and Progress of Infidelity*, with a Refutation of its Principles and Reasonings: in Sermons preached for the Lecture founded by the Hon. Mr. Boyle, from 1802 to 1805. By the Rev. William Van Mildert, M. A. Rector of St. Mary Le Bow, London. 2 vols. 8vo. pp. xxvii, 495, 495. Price 16s. Rivingtons. 1806.

WE feel more than common pleasure in devoting our pages to the notice of works, whose tendency is to promote the best interests of human kind; which detect and expose error in its diversified forms, maintain the essential importance of Revealed Religion, and contend for its distinguishing principles. Of this description are the volumes now before us, which with much satisfaction we introduce to our readers.

Mr. Van Mildert assigns, as an inducement for the publication of these volumes, a desire to recall general attention to the Institution founded by that great and good man, the Hon. Robert Boyle. We observe with some concern, that, during a period of great exertion and hostility on the part of Infidels, the Sermons preached by the Boylean Lecturers were confined to the congregations before which they were delivered. The last of those which have been printed, were published in the year 1783. Mr. V. M.'s motive is entitled to our approbation, and we shall be glad to find that his wish and example are not expressed or given in vain.

These volumes contain twenty-four Sermons; in which it is proposed to treat Infidelity systematically; to exhibit it in its true and proper light, as the work of that evil Spirit who was a murderer from the beginning; to shew its invariable tendency to evil, and its repugnance to the happiness of mankind.

In the first volume, the author takes a comprehensive view of the attempts made to counteract the revealed will of God, in the times antecedent to the Christian dispensation, by the introduction and prevalence of Idolatry; and considers the opposition of Jews and Gentiles to the Gospel, and their various efforts to overthrow it, to the downfall of Paganism in the Roman empire;—The rise and progress of Mahometanism;—The Papal usurpations;—The state of Infidelity during the middle ages;—The Reformation, and the efforts made to overthrow it;—The origin of Deism, and its history to the present time. In this historical sketch, many important facts are stated, and much interesting discussion occurs, which will impart instruction and benefit to the serious reader, increase his veneration for the Oracles of God, and establish him in “the faith once delivered to the saints.”

The origin and progress of Unbelief, are attributed to the influence of the evil Spirit. 'The progressive variations in error and falsehood have run parallel with the progressive state of true religion, so as clearly to indicate the constant operation of a deceiving Spirit, prosecuting one invariable purpose, that of frustrating God's gracious designs towards fallen man, and, under every dispensation of the Divine will, suggesting new modes of delusion, according to the peculiar circumstances and condition of mankind.' This sentiment, which pervades the work, and which is more particularly the ground-work of the first volume, will not obtain for the author any favourable acceptance of his labours among certain professors of Christianity. They have discarded it from their credenda. With them it is an infallible symptom of a weak understanding, or a certain indication of a bigoted adherence to exploded system. But to others it will be a recommendation of his performance; they will recognize its scriptural authority, and be pleased with that deference to the clear and explicit doctrines of the word of God, which the writer manifests. The existence of an Apostate Spirit, we are instructed to receive as a matter, not of speculation, but of great practical importance; nor can we forbear to express our disapprobation of that ingenuity and artifice, which have been exercised to explain away, and "make of none effect," a doctrine which appears in almost every page of holy writ, to which its predictions, its narratives, its precepts, its promises, its exhortations, bear perpetual reference.

On the subject of Idolatry, which is treated in the second Sermon, after specifying and describing its principal kinds, the worship of the elements and heavenly bodies, brute creatures, and deified men, Mr. V. M. remarks,

'Whatever difficulty, then, there may be in arranging this perplexed mass of absurdity into any regular system, it is sufficiently evident that it must have *originated* (as has been already observed) in a wilful departure from the truth. For, when we consider that man was not, from the beginning, left to himself, to discover the true Author of Nature, or the worship that was due to him; but was instructed, by immediate communication from his Creator, in every thing relative to his spiritual concerns; how can we regard the *introduction* of these false Divinities in any other light than that of wilful apostacy from the true God? *Ignorance* could not be the cause of Cain's departure from the faith, nor of the infidelity of his immediate descendants; neither could it be pleaded in excuse for "the children of Seth," (emphatically called "the Sons of God,") when they forfeited their claim to that title, by entering into alliance with the wicked posterity of Cain. The same is to be observed respecting the immediate descendants of Noah; whom we cannot suppose

to have been ignorant of the true Religion founded on the expectation of the promised Redeemer, notwithstanding their readiness, so soon after the Flood, to renounce that expectation, and to follow their own corrupt imaginations.

‘When we thus investigate the nature and origin of false religion, its heinousness, as involving the guilt of presumptuous opposition to the Divine will, is hardly to be disputed. It is, therefore, but a vain apology for Heathenism (when we speak of its first origin and introduction) to treat it as the harmless invention of poor unenlightened mortals, labouring, with good intentions, but under invincible ignorance, to discover the true God, and to perform to him an acceptable service. Neither will it avail (for the vindication of the earliest apostates, at least, from the true Faith) to have recourse to those refined and specious theories, by which ingenious men have endeavoured to conceal the deformities of the Gentile superstitions, under the semblance of profound mystical instruction; representing them as useful political institutions; nay, even dignifying the objects of Pagan worship with the appellation of “elegant Divinities;” and extolling them as the invention of wise and discerning minds. Whereas the fact appears to be clearly this; that mankind had been from the beginning in possession of the one true Religion; but that the founders of Heathen Idolatry “forsook the Lord,” that they might “serve strange Gods.” This is uniformly the language of Scripture; and every thing that we can collect from history confirms the truth of this representation.’ Vol. I. pp. 58—60.

We were much surprised to meet with the following passage in the 4th sermon, “Gallio, the deputy of Achaia, would not even listen to the Apostle’s defence, but suffered him to be illegally beaten; ‘caring for none of those things.’—Sosthenes, not Paul, was beaten by the Greeks; and we perceive nothing in the Proconsul’s behaviour inconsistent with the duties of his office; his conduct, we think, was not only free from blame, but dignified on the occasion; he refused to take cognizance of a cause which did not belong to his tribunal, and would not suffer the uprightness of his mind to be overcome by popular clamour. We attribute this misrepresentation to inadvertence, and regret that so respectable a character as Gallio should be injured through inattention to a plain narrative. Nor is Mr. Van Mildert the only person who has thus offended. Some preachers have reproved the unconcerned part of their auditors as “like Gallio.” We have an instance in this work, Vol. II. p. 207.

The emperor Julian holds a conspicuous place among the determined and persevering opponents of the Gospel; “The Idol of modern Infidels,” to whom they have offered their incense, and upon whom they have lavished their praise. The Historian of the Roman Empire has bestowed more than common labour in the delineation of his hero. Mr. V. M. has

devoted a number of pages to the consideration of his character and conduct, as connected with his subject; and we regard the portrait which he has drawn as faithful and judicious. We quote the following passage, as containing an exact counterpart of *our* characteristic object; recent experience has sufficiently demonstrated, that Julian did not estimate the power of literature as an agent too highly:

‘It was another project of Julian, to banish all *Learning* from among Christians; and to reduce them to a state of ignorance and barbarism, by depriving them even of the common advantages of education. This was a deep-laid scheme; and, had it been carried into execution, could hardly have failed of accomplishing the end proposed. Julian laboured, therefore, indefatigably, to effect this part of his design. The whole Empire was converted, as it were, into a College of Infidelity; and scarcely a department in the State was unoccupied by Sophists, on whom he depended for the completion of this grand scheme. But “the foolishness of God,” (as said St. Paul) “is wiser than men; and the weakness of God is stronger than men* :” and never was this more remarkably proved than in the pre-eminence, which the Gospel still maintained over its insidious opponents.’ pp. 170, 171.

In the 6th sermon we meet with a spirited sketch of the commencement and progress of Mahometanism, and an examination of the Koran, the absurdities and impieties of which are fully exposed.

From the 7th we give the following extract, containing a comparison between Mahometanism and Popery:

‘It can hardly escape our observation, on the first general view of this extensive subject, that the greater part of the ignorance and corruption, which prevailed in the Middle Ages, is to be ascribed to the two great Anti-Christian Powers, the Mahometan and the Papal, which sprang up in the Eastern and Western Empires, at nearly the same juncture of time. Temporal and spiritual tyranny were united in each of the monstrous systems supported by these powers: and “the Prince of this world” sought, by means of both, to bring mankind under his cruel yoke. Both operated, though in different ways, to obscure the knowledge of pure Religion, and to promote the increase of Superstition and of Unbelief. Fabulous Legends, uncertain Traditions, and corrupt Interpretations of the Holy Scriptures, were characteristic of both. But, in other respects, they widely differed. Popery gloried in the Cross, and strenuously maintained all the *essentials* of the Christian Faith, though it loaded it with *non-essentials* and brought it into contempt, by a corrupt admixture of human inventions with the word of God. Mahometanism, though acknowledging the divine mission of Jesus, despised the Cross, renounced the saving truths of the Gospel, and asserted a new Revelation from God, for the purpose of subverting all its fundamental doctrines. In these respects the latter wore the aspect of a direct and open Apostacy; the former “held the faith,” though neither in

* 1 Cor. i. 25.

"the unity of the spirit, nor in the bond of peace." Through the medium of Popery, the Church was still preserved : its Priesthood was perpetuated, in regular succession from the Apostles ; and its members were admitted into Covenant with God, through the initiatory Sacrament of Baptism, administered by persons duly and lawfully ordained. But by Mahometanism, the Church was annihilated, its Priesthood done away, its Sacraments rejected; and the whole of the Christian Covenant superseded and annulled. The former, therefore, admitted of correction, and has, by the blessing of God upon the exertions of its Reformers, been, in several countries, purged of its errors, and restored almost to its primitive purity : whilst the latter seems only to wait the avenging arm of Heaven, and to admit of no remedy but absolute *excision*.' Vol. I. pp. 234—236.

We are not in the least disposed to treat Mahometanism with indulgence, or to palliate the evils which it has occasioned : but we cannot view Popery itself in a light quite so favourable, as that in which Mr. V. M. has placed it, whatever may be our admiration for some individuals in that communion. Have the wounds inflicted by it, upon vital Christianity, been so much less deep or severe, than those by the imposture of the Arabian Prophet ? The personal character of Mahomet would not suffer by a comparison with that of many of the Pontiffs. Nor do we believe that the atrocities committed under the sanction of the Romish church, have been less dreadful than those perpetrated by the believers in the Koran. We must object to the assertion, that "Popery gloried in the cross, and strenuously maintained all the essentials of the Christian faith." How can this be affirmed of a church which taught a way of acceptance with God, different from that in the New Testament, and propagated the most fatal delusions; and to which most properly belongs the term "apostacy?" Nor is the author consistent with himself, since he describes a majority of its members (p. 242), as adhering to every foppery of paganism with more tenacious regard than to the essential doctrines of salvation. If, according to Mr. Van Mildert, p. 284, the Waldenses and Albigenses are to be regarded as the remains of pure and legitimate provincial churches which flourished in Italy and Gaul, from the earliest promulgation of the Gospel in those countries, and which were of far more ancient date than the Papal usurpation,—rather through them, than by the medium of Popery, was the Christian priesthood perpetuated, and the church preserved. The tenet of Apostolic and uninterrupted succession seems to be the origin of this excessive preference ; but the worthy author must be aware that this derivation of the sacred office through the immaculate hands of Popes and Bishops is very unnecessary to its utility ; it has pleased God to impart, without it, all the spiritual advantages which were ever conveyed

with it ; and while we have reason to lament that the blessing of God is not *constantly* connected with episcopal ordination, we have equal cause to rejoice that it is not *exclusively*.

But whether Mr. V. M.'s opinion, p. 285, concerning the legitimacy of the Piedmont and Valais churches, be true or false, we think that the Waldenses and Albigenses—that the authors of every Reformation—are to be vindicated on the principle of private judgement ; and to this, as their source, we believe they may all be traced. Something like this our author admits in the same page. The intrepidity of individuals, in separating from a corrupt communion, and guiding themselves by the word of God and the dictates of enlightened conscience, in opposition to human authority, has effected those striking changes which give us cause for incessant admiration and devout praise. We are sorry that so respectable an author should stigmatize conscientious Christians, under the title of “ modern Schismatics.”

The reader will find an able vindication of the character and conduct of the Reformers, in the 8th Sermon, which, as the elegant pen of a popular writer has revived the subject, we regard as seasonable.

‘ Although their adversaries have spared no pains, to asperse the reputation of Wickliffe, Huss, Luther, and of others who trod in their steps ; we shall, perhaps, search in vain, either in ancient or modern history, for examples of men more justly entitled to the praise of splendid talents, sound learning, and genuine piety. As to any failings in temper or discretion, which appear to have sullied these excellent qualities, when we consider the perverseness with which these Reformers had to contend, and the bitter persecutions which they continually experienced, in pursuing their great and laudable purpose ; we must have little of Christian charity, as well as little knowledge of human infirmity, if we be not disposed to make large allowance for the peculiar circumstances in which they were placed.’
Vol. I. pp. 288, 289.

Mr. V. M.'s subsequent applause of the *English Reformers* as acting in subordination to the English Bishops, is, however, an implied censure on Luther, Calvin, and Huss, who only acted in obedience to the word of God.

Our limits prevent our noticing every part of this valuable work. In the subsequent pages of the present volume, the efforts of modern Infidels to abolish Christianity are considered. In proportion to the pleasure we should have felt, if the abilities they possessed had been consecrated to the Redeemer's service, and exerted in his behalf, is our sorrow as their reprobate names pass before us. Alas ! that such talents and influence as they commanded, were employed in the dreadful and vain work of opposing God.

The Christian Church still survives ; a review of the past invigorates our confidence in the predictions of Revelation. We anticipate the overthrow, or the submission, of every enemy to Christianity ; and look forward to a period, when, after reiterated conflicts with Infidelity, it shall receive the homage of every heart ; when Pagan devotees shall cast their idols to the moles and to the bats, and acknowledge the only true God, and Jesus Christ, whom he hath sent ; when the disciples of Mahomet shall renounce his Koran, and embrace the Gospel ; when the corruptions of Christianity shall be purged away, and the "truth as it is in Jesus" be universally received, and cordially obeyed.

The second volume is argumentative, and treats of the principles and evidences of the Christian faith ; under the former head are considered—the inability of man to frame a Religion for himself ;—the insufficiency of Philosophy, natural, moral, and metaphysical, to guide us to religious truth ;—the reasonableness and necessity of taking faith for our guide, in subjects inscrutable to our rational faculties ; the limits which ought to be prescribed to human reason, in exercising its judgement on any supposed Revelation from God, and the preparatory dispositions requisite for enabling us to form a correct judgement of the evidences on which it depends : under the latter—the comparative force of human and divine testimony, and the concurrence of both, to establish the facts of holy writ ;—the great general argument for the truth of the Christian Religion, from its accomplishment, propagation, and success ;—and the more positive proofs, from miracles, prophecy, and inspiration. On each of these important topics, the reader will meet with luminous statement, correct argument, legitimate deduction, and impressive reflection.

The following extract from the 14th Sermon, on the inability of man to frame a religion for himself, will, on account of its excellence, be acceptable to our readers, and require no apology for its insertion.

* St. Paul's description of the spiritual condition of the Heathens*, is generally allowed to be a faithful representation : and it exhibits in striking colours, their ignorance of the fundamental truths of Religion, and the insufficiency of their notions of moral good and evil, to prevent them from practising, and even deliberately approving, the grossest vices and enormities, that, to plead, with such an example before us, for the ability of human Reason, without the help of Revelation, to make men "wise unto salvation," appears to be a vain and extravagant undertaking.

* Rom. i. v. 18, to the end.

'Now, this (let it be remembered) was intended as a portraiture of the Heathen world in general, not merely of the ignorant vulgar, but also of the most learned and accomplished characters of Greece and Rome. It was a picture, drawn at a period of great refinement in human knowledge; after the talents of such men as Socrates, Plato, Aristotle, and Cicero, had been constantly exercised, in endeavouring to enlighten and improve mankind. Here, then, all appears to have been done, which *could* be done, by the *natural* powers of man, (understanding, by that expression, the powers of man unaided by Revelation) towards the acquisition of moral and religious truth: and the result, not only according to the Apostle's representation, but according to the repeated confessions of the greatest Philosophers, was plainly this:—that the utmost stretch of their researches terminated in mere *opinion* and *conjecture*; that for these they were more indebted to obscure and uncertain *traditions*, than to any clear deductions from principles of their own discovery; that their labours were insufficient even to preserve themselves from doubt and error, much less to recover others from idolatry and corruption; and that nothing further was to be expected, nothing further was attainable, but by a Revelation from Heaven.'

'To those who are open to conviction, and are willing to take *facts* for the basis of their reasoning, this statement of the case of the Heathen world will appear decisive of the controversy. But, there are some, who in their zeal to magnify man's natural resources, and to disparage the blessing of Revelation, will hardly admit the confessions of Heathens themselves, as evidence to this point; nor will they allow, that the defects of these ancient Philosophers (supposing them to be as great as they are here represented to be) afford satisfactory proof that the powers of the human understanding are not *now* improvable, to a much greater extent than they were in ancient times. They contend, that the world was then in the infancy of knowledge; and argue, as if the illustrious sages of old, (whom they nevertheless sometimes extol, in terms of extravagant panegyric) were very babes in Philosophy, such as wise ones of later ages regard with a sort of contemptuous commiseration.'

'But, may we not be permitted so ask, whence this assumed superiority of modern over ancient Philosophers has arisen? and whence the extraordinary influx of light upon these latter times has been derived? Is there any one so infatuated by his admiration of the present age, as seriously to think that the intellectual powers of man are stronger and more perfect now, than they were wont to be; or that the particular talents of himself, or any of his contemporaries, are superior to those which shone forth in the luminaries of the Gentile world? Do the names even of Locke, Cudworth, Cumberland, Clarke, Wilkins, or Wollaston, (men so justly eminent in modern times, and who laboured so indefatigably to perfect the theory of Natural Religion) convey to us an idea of greater intellectual ability, than those of the consummate Masters of the Portico, the Grove, or the Lyceum? How is it, then, that the advocates for the natural perfection, or perfectibility, of human Reason, do not perceive, that, for all the superiority of the present over former times, with respect to Religious Knowledge we must be indebted to *some intervening cause*, and not to any actual enlargement of the human faculties? Is it to be believed, that any man of the present age, of whatever natural talents he may be possessed, could have advanced one step beyond the Heathen Philosophers, in his pursuit

of Divine Truth, had he lived in *their* times, and enjoyed only the light which was bestowed upon *them*? Or can it fairly be proved, that merely by the light of Nature, or by reasoning upon such data only, as men possess who never heard of Revealed Religion, any moral or religious truth has been discovered, since the days when Athens and Rome affected to give laws to the intellectual, as well as to the political, world? That great improvements have since been made, in framing systems of Ethics, of Metaphysics, and of what is called Natural Theology, need not be denied. But these improvements may easily be traced to one obvious cause, the widely-diffused light of the Gospel, which, having shone, with more or less lustre, on all nations, has imparted, even to the most simple and illiterate of the sons of men, such a degree of knowledge on these subjects, as, without it, would be unattainable by the most learned and profound.

Vol. II. pp. 41—46.

To this Revelation we are indebted for our best consolations in the present, and for every solid hope of a future life; for that light which guides us safely through this stage of our being, and conducts us with unerring steps to immortality. It assures us of acceptance with God, "through the redemption which is in Christ Jesus," gives repose to the soul, and alone ministers to the moral necessities of the human race. We gladly aid the diffusion of the solemn admonitions addressed to Unbelievers, with which we close our extracts.

* Well, indeed, would it be for every one who takes upon him to censure the Gospel Dispensation, if he would seriously consider, with what confidence he may produce *hereafter*, at the tribunal of God, those reasoning which he *now* holds out as sufficient to justify him in treating it with contempt. Let him ask himself, what answer he will be prepared to give, when brought to the bar of the Almighty, and when the question is put to him, *why* he rejected the system of mercy and redemption offered to him in the Gospel of Christ? Will he then presume to arraign the *expediency*, the *goodness*, or the *justice* of the Divine dispensations? Will he venture to plead, that, notwithstanding all the proofs of Divine *power*, which stamped its heavenly original, its *wisdom* was yet questionable? Will he hazard the assertion that an offer proposed by God himself, was *unnecessary*, and *unworthy of acceptance*? Or will he venture to excuse himself, by charging God with not having vouchsafed him *sufficient evidence* to warrant his belief, in a concern of such unspeakable importance? Will any, or all of these pleas avail him, if, after all, the Gospel be really the work of God? Alas! well would it be for him to consider, (as says a late venerable Writer of our Church) that "if Christianity be true, it is *tremendously true*:"—and better will it be "not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them†."

* It may be, however, that we only waste our time, in pressing such considerations as these, on the avowed and determined Unbeliever. Yet most true it is, that, whether he will hear or whether he will forbear, the time is fast approaching, when to such questions as these he *must* render

* Jones's Preface to Leslie's Short Method, &c.

† 2 Peter ii. 21.

an answer, and when upon the answer which he can give will depend his everlasting sentence. From the awful apprehension of that sentence, every one who knows what is the threatened portion of Unbelievers, will shrink with horror.' pp. 462—464.

The subjects discussed in these volumes have been so often and profoundly investigated, and so ably treated by preceding writers, as almost to preclude original thought or novel argument. Mr. Van Mildert, however, is an able advocate of Revealed Religion. He is eminently entitled to the praise of patient and laborious industry. His stile is plain, perspicuous, and generally correct. His work unites, in an interesting manner, the history and the proof of Revelation, though a little more detail might sometimes have been beneficial. We wish it may obtain very extensive circulation, and cordially recommend it to our readers and the public.

To each Volume an Appendix is added, containing notes, authorities, and a list of writers, which the Student will find useful. The work is dedicated to the Archbishop of Canterbury.

Art. IV. *An Essay on the Elements, Accents, and Prosody, of the English Language.* By J. Odell, M. A. 12mo. pp. 212. Price 3s. 6d. Lackington and Co. 1806.

THE earnestness with which we have recommended the study of our vernacular language to general attention, and the pain we have expressed at repeated disappointments from recent works on the subject, were the strongest pledges we could give to the public, of that pleasure which a well-digested grammatical treatise on English speech would afford us. We rise, therefore, considerably gratified, from a perusal of Mr. Odell's Essay. The three subjects of which it treats have indeed so little natural connection, that they might have been discussed more advantageously in separate Essays. In every instance, also, so much depends on the ear, that some readers will comprehend with difficulty, and others probably be disposed to reject, a part of our author's decisions. But Mr. O. usually writes with so much good sense and modesty, has paid such close attention to the minute and latent properties of our language, and often displays so correct a taste in developing them, that when a difference of opinion may arise, it is likely to be tempered with respect for the talents and the disposition of the author.

By the *Elements* of the language, Mr. O. means those distinct sounds of which it is composed, as represented by vowels, diphthongs, and consonants. These terms, indeed, he

uses, not of the *letters*, but of the *sounds*, of the language; and certainly with advantage for the ease and perspicuity of his discussions; although, if they were invariably restricted to this sense, we should be at a loss for titles of the respective divisions of letters that correspond with those sounds.

Beginning his analysis of these elements with an account of the VOWEL sounds used by our nation, he enumerates six that are sometimes short and sometimes long; and a seventh, which, he says, is always short. The former, he names *ax*, *ah*, *a*, *e*, *o*, and *oo*. The other, which is the sound of our short *a*, he calls *ut*, on account of the difficulty of pronouncing it without a consonant annexed. He expresses these sounds, for the sake of distinction, by the single letters, *a*, *a*, *e*, *i*, *o*, *w*, and *u*; placing over each, when long, the mark which, in prosody, denotes a long syllable. To these distinctions, we have no other objection, than that the Black letter *a* appears more awkward, among Roman characters, than an Italic *a*, which, therefore, we should prefer. But we conceive that his second vowel, *ah*, as expressed by *a*, and *ā*, and sounded in the syllables *ban*, and *baln*, denotes two vowels, as distinct from each other as the different sounds of *a* in *baln*, and in *ball*: and we suspect that his third and fourth vowels, when long, have also a natural distinction from what he calls their short sounds. We think that *pane* is not merely the sound of *pen* produced, nor *teen*, that of *tin*. The great deficiency of vowel characters in our language strongly tempts grammarians to diminish the real number of our vowel sounds. Perhaps Mr. O., on revising this part of his work, will discover that he has fallen under such a temptation; and that our sounds of *e* in *pen*, and *i* in *tin*, are really never lengthened in our speech.

We object, however, more confidently to his assertion, that this list furnishes "examples of every vowel that can be distinctly uttered by the human voice, excepting the French *u*." (p. 7.) If the author had never heard the sound of the French *u*, he probably would have supposed his list to be complete without it. He justly observes, that his seventh vowel does not sensibly differ from the French *e*, in *je*, *me*, &c. in opposition to some who, he says, have thought that vowel "peculiar to the English tongue." Such an opinion intimates that the knowledge of those who maintained it, must have been wonderfully circumscribed. There is not, we believe, a sound that is common to more languages, or more common in any, than this. We are surprised to find Mr. O. representing it as "incapable of being prolonged, or forming a long syllable." (p. 4.) It does this in almost every French word that has *eu* followed by a consonant; and whoever has heard

the outcry of *Murder*! in English, can be no stranger to its long sound. We cannot but suspect that the author's instructor in French pronunciation must have been extremely deficient. He says (p. 10) that the English terms *pair* and *par*, differ less from each other, than the former does from the French word *père*. This is certainly erroneous; but we shall not undertake to argue the point, as the whole of that page is incomprehensible to us. We shall only suggest that a careful discrimination of the sounds of *pain*, *pair*, the French *père*, and the English *par*, will probably induce our author to retract the opinion, that his list includes "every vowel that can be distinctly uttered."

Of DIPHTHONGS, Mr. O. gives a more numerous, though still, we think, an imperfect list: *ai*, *aw*, *ai*, *ui*, *ia*, *ia*, *ie*, *ii*, *io*, *iw*, *iā* (short, misprinted *in*) *wā*, *wa*, *we*, *wi*, *wo*, *ww*, *wu*, in all eighteen, are placed under this head. It is obvious, that he regards as vowels, *y* and *w*, when they have what are commonly called their consonant sounds. He enters into the argument; and, we think, demonstrates them *not* to be consonants: but he appears to us to fail in explaining what they are. He properly denies *w* to be a double *u*: but we apprehend it to be the sound of *oo* rapidly repeated, so as to press the second *oo* strongly upon the succeeding vowel. In like manner, we conceive *y* to be our author's double *i*: so that, according to his orthography, *well* should be written *wwel*, and *yell*, *iiel*.

We suppose the insertion of *wear* as symphonious with *wag*, and *wax*, to be a misprint: but we must protest against the diphthong in *bough*, *cow*, &c. being expressed by *aw*, that is, in common orthography, by *aw-oo*. We apprehend, that if the author had, in this instance, substituted his *u* for *ā* (after the example of Bishop Wilkins), he would have better approximated to the real sound of this diphthong; as he has done in expressing that of our long *i*, which forms his fourth diphthong.

The list appears to us defective, as it omits the sounds given by the best speakers to the diphthongs *ei*, *ea*, and *ou*. *Veil* and *vein*, should be distinguished, in pronunciation, from *vale* and *vane*. So the second syllables of *appearance*, and *aperients*, are easily discriminated by well educated persons who do not reside in the metropolis. A similar distinction should be preserved between the vowel sounds in *pour*, and *pore*; or, in *four* and *fore*. According to our author's orthography, *ei* would accurately describe the first, *iū* the second, and *ou* the third, of the diphthongs which he has omitted.

Of TRIPHTHONGS he says (p. 19) we have three; as in *wine*, *wound*, and *kind*. The last, which Mr. O. would pronounce

as if spelled *kyind*, he observes, “is reprobated as a *corruption*, by Mr. Nares.” In the reprobation of it we heartily join; and were it not for the recollection of the adage, *de gustibus non disputandum est*, we should be astonished beyond measure at its adoption by a man of our author's taste. It is the more surprising, as he terms a similar pronunciation of *cow*, *gown*, &c. “very corrupt.” We cannot but think that each is equally unwarrantable.

Proceeding to CONSONANTS, Mr. O. properly admits of twenty-one, adding to those of Sheridan, the sounds of our *ch*, and *j*. These, however, he denies to be equivalent to *tsh*, and *dzh*, for reasons which we do not perfectly understand. Compound consonants, like diphthongs, lose the distinctness, which attaches to their component parts when separately pronounced; and therefore should be expressed by different characters. Thus, neither the *s*, nor the *t*, is distinctly sounded in our *sh*, or *th*. Different characters for these sounds might therefore be preferable to the notation of each by two letters; and Mr. O. is inconsistent in admitting them to be equivalent to these, while he denies that *ch* is so to *tsh*. He commits, however, a worse error, in and expresses the last sound of *ring*, *song*, &c. by *ng*;—letters which often meet when each is distinctly pronounced, as in *anger*. The mark which renders the Spanish ñ liquid (like *gn* in French) would be preferable, to prevent ambiguity. For the sound of *th*, in *there*, and for that of *z*, he substitutes new characters; and expresses the sounds of the former in *thou*, and of *s* in *measure*, &c. by *th* and *z*. It would evidently have been better, had he done precisely the reverse; and better still, we think, had he expressed the latter sounds by *dh*, and *zh*; which are quite as appropriate to them, as *sh* is to the first sound in *shine*. In fact, as none of the compounded consonants ever occur in simple words, except *ng*, no new character is necessary for any consonant but that. In compound words, the terms which form them might be separated by a hyphen, as *God-head*; to shew that *d* and *h* are to be distinctly pronounced.

Had Mr. O. classed his consonants under different heads, according to their mutual relations, he would have rendered service to his readers. We shall, therefore, endeavour to supply this deficiency, by arranging the consonants of our language in the following manner.

	Mutes	Sibilants.	Nasals.	Liquids.
	p, b, t, d, k, g (hard)	s, z.	m, n.	l, r.
Aspirated ;	f, v, th, dh	sh, zh		
Compounded		(tsh) ch, j (dzh)	(ng) ñ	

It is only for the sake of distinguishing and describing the various sounds of which the language is composed, and not with the purpose of recommending a new orthography to general use, that Mr O. has expressed them differently from the mode in which they are universally written, or that we have attempted to correct his plan. We cannot, however, but regret, that the numerous inventors of *Short-hand*, when professing to spell words as they are pronounced, and entirely at liberty in the selection and appropriation of characters, should not duly have attended to the nature of these elements of language. To prove that they have not done this, it is sufficient to observe, that all the systems we have seen, express sounds so remotely different as those of the hard and the soft *g*, by the *same* character !

Omitting some discussions which have improperly been introduced into this part of Mr. Odell's Essay, we should next proceed to that division of it which treats of *Accents* ; but wishing to avoid a confusion of subjects naturally distinct and independent, we postpone our remarks on the remainder of his volume to a subsequent Number.

Art. V. *Considerations on the Alliance between Christianity and Commerce, applied to the present State of this Country*, pp. 81. Price 2s. Cadell and Davies. 1806.

THE more fully the genuine nature of Christianity is understood, the more will it be found to conduce, politically as well as morally, to the welfare of mankind. The principle which it is intended to counteract, is that which, in depriving mankind of the happiness resulting from communion with their Maker, robbed them also of the comfort of association with each other. Universal history is a continued proof, as well as illustration, of the miserable effects of this dis severing principle, which has never ceased to discover itself in all the gradations of human intercourse, from the domestic to the political relation. To this is to be attributed, not merely those sanguinary feuds, and personal animosities, which have in every age embittered the life of man, but that defect of civilization, which, even at this day, pervades a considerable portion of the human race. Men are, naturally, too intent upon increasing the sum of personal enjoyment, and upon defending it from the incroachment of others, to think of communicating to their neighbours a portion of those privileges which they actually possess, even where the grant would not abridge their own felicity.

How far literature and the arts can avail, in eradicating this selfishness from the heart of man, has been fully tried ; and the result has shewn that they may operate as a palliative, but

not as a cure. Commerce itself, which apparently supplies the most powerful inducements to amicable association, has often been found to excite new animosities, by creating fresh sources of contention, and to spend its ardour in the gratification of the most selfish principles.

While, however, Revelation discloses the divine purpose of restoring man to his fellow in the most extensive sense, the unfolding volume of Providence shews the astonishing manner in which the world is preparing, by successive revolutions, for the completion of this wondrous design. Let infidels frown, and philosophers scoff—the pure and unsophisticated Gospel of Jesus Christ, is the blessed instrument which the wisdom and power of God will own, in conducting this beneficent process. Subordinate means will doubtless be employed, in due proportion to the aptitude which they possess, of becoming subservient to, and accordant with, the genius and progress of the chief agent.

The alliance in which commerce stands, or rather into which it may be brought, with the diffusion of Christianity, gives to it a more than intrinsic value, and affords to our island, its chief seat, a preeminence which we hope it will never forfeit. Not that we are of opinion that the spirit excited by commerce, in the present state of our country, and the views with which it is carried on, are at all favourable to the growth of Christian principle among ourselves, or the propagation of it in foreign parts. We shall not, however, enlarge on the subject, but refer the reader for our opinion, to Vol. II. p. 428, where too just a picture, we fear, has been drawn, of the effects produced by our commercial success on public sentiment and private morals.

It is with the greatest satisfaction that we announce to the public, a treatise, in which this deeply interesting topic—the alliance of the commerce of *our own* country with the progress of Christianity, is investigated, upon principles deduced from the Gospel itself. We hail this auspicious opening of a discussion, than which none can be more important, in the present crisis of our national affairs. It is, indeed, high time that we should awake to a perception of the agency of a divine hand, in the administration of human concerns, and to a serious consideration of what may probably be the *moral* ends, with regard to ourselves and others, of the present unprecedented agitations of earthly kingdoms and empires. A state of supine indifference, is, in all circumstances, a state of danger.

The author of this tract, proceeding upon the incontrovertible position—that commerce forms the basis of our “human support,” and admitting the possibility of its changing its

seat, as history shews it, in former instances, to have done, undertakes the laudable task of considering "our system of commerce, as allied to Christianity," and of inquiring how we may strengthen this alliance, so as "to give a stability to the former, such as no political power can communicate."—That commerce is not incompatible with Christianity, no one, we think, can deny; and that the former affords the greatest advantages for introducing a knowledge of the latter, among nations entirely or partially unacquainted with it, is equally unquestionable. The regular manner in which the progress of commerce kept pace with that of genuine Christianity, confirms the supposition; and we agree with the author in admiring the wisdom of Providence, in "that order of events, by which the two great instruments of human intercourse, the Mariner's Compass, and the Art of Printing, were kept back from notice, until Christianity was prepared to counteract the evils," and, we add, to enlarge the benefits, resulting from the discovery. And, as Divine Providence rendered the military prowess of Greece and Rome subservient to the propagation of Christianity in the world, let us foster the hope that it will employ the naval and commercial preeminence of Great Britain in advancing its destined diffusion over the face of the globe. What satisfaction does the mere supposition give to the mind of every genuine believer in the Gospel, and what an enviable distinction will the realization of it bestow upon our country! To such happiness may it be preserved, by the gracious interposition of God, notwithstanding the machinations of our implacable foe!

Nothing can be more natural or appropriate than the two following conclusions, perfectly accordant with the premises just stated: "*That no commerce can be advantageous, which is adverse to the principles of Christianity, or which evidently tends to corrupt the morals.*"

"*That a commercial nation, which understands its true interest, will bestow a part of its wealth on the promotion of religious knowledge.*"

The bearing which the first of these principles has upon some branches of our commerce, that of the *slave trade* in particular, must be obvious to every mind; nor does it less affect the means by which it is conducted. It cannot be doubted that there are points, both in the objects and modes of our mercantile pursuits, much at variance with moral rectitude; and it will be encouraging to see a sense of duty uniting with a feeling of interest, in the correction of such deviations. Omitting, however, specific instances, "we remark, in general," says our author, "that the commerce most beneficial to a country will always be congenial with the spirit of

Christianity ; that its plans will be regulated by the same attention to the good of others, the same benevolence and liberality which is the distinguished character of the Gospel." p. 23.

The latter of these maxims, in its application, equally refers to our external and our internal relations ; and the author illustrates it, at considerable length, in both these respects. His observations uniformly manifest that he has the advancement of religion, and the happiness of his fellow men, much at heart : nor are they less creditable to his talents than to his disposition. We think, however, that he might have given them additional force, by a little more attention to order in the arrangement.

Among the objects which arrest the attention, in considering the best means of promoting religious knowledge in a nation, the instruction of the rising poor claims a conspicuous place. This is not only important on general considerations, but is peculiarly necessary among a commercial people, as it tends to counteract the evils consequent upon the crowded population of our manufacturing towns, and the associations in the manufactories themselves ; and to preserve the poor from that degradation of intellect, which close confinement to a minute department of labour naturally induces. When it is considered, also, that from this class of society our fleets and our armies are supplied, the importance of inculcating good principles cannot be over-rated ; and the impolicy which leaves this object to the operation of chance, cannot be too pointedly condemned.

" But, much as Government is interested in these early impressions on the minds of its subjects, there is no *law* amongst us which professes to take the instruction of the poor in general under the public care. They are left to imbibe, as they can, those principles, of which to be ignorant, is most dangerous to themselves and others. They are deserted at an age when they most of all require the best lessons to guard them from the impressions of prevailing custom and bad example." p. 37.

It must be admitted that great difficulties stand in the way of a systematic education for the children of the poor ; but they should not be presumed to be insuperable. Whatever can be effected by acts of the legislature, by parochial associations, or by patriotic institutions, ought to be attempted ; and the general formation of Sunday schools will be found well calculated to supply the chasm between what is *necessary*, and what is *practicable* by such means. We are fully aware of the narrow objections which have been made against Sunday schools, and none with a more assuming nod of self-consequence than that which is replied to in the following paragraph.

"It is vain to think of keeping the multitude in a state of stricter subordination, by our endeavours to exclude them from the power of reading. We shall probably, by such means, sometimes cut them off from the Gospel of Christ; but we must remember that the Gospel of *Equality* may be conveyed, without the aid of letters, by a short and easy catechism, to the meanest understanding, and the most ignorant among the people. The lowest are capable of comprehending what are called the Rights of Man, and of acquiring expertness in every qualification necessary to render them able agents in commotions, insurrections, and revolutionary tumults."

A certain measure of preparatory knowledge is absolutely requisite to give effect to the instructions of the pulpit; and if the zeal of the clergy, in preaching the true Gospel of Christ, and the liberality of the opulent in putting Bibles into the hands of the poor, bear a tolerable proportion to the demands of piety, the apostles of infidelity and anarchy will find few followers. Other modes of promoting religion in the nation might be suggested; but that which is now recommended stands chiefly connected with our situation as a *commercial* nation; and we presume that the author has restricted his attention to it for this reason.

That the nation possessing an extensive commerce, enjoys, in an eminent degree, opportunities of promoting Christianity in foreign parts, is evident to the slightest observation. The confidence which the relations of trade require for their basis, will, if rightly employed, much facilitate the introduction of religious truth, especially among nations where the superiority of its propagators, in arts, and arms, is at the same time manifest. If we rightly understand our author, when he says that he does not "hesitate in concluding, from probable appearances, that the means employed in this great work, will be *commercial intercourse*, conjoined with that important auxiliary of knowledge, the art of Printing," and connect this remark with his observations on the small success of *Missionary* endeavours to effect that design—he appears to us to carry his system rather too far. Nor can we admit the justice of his remark, that Christianity, "plain and simple as it is, requires an *intellect* above that of a mere savage, before it can be *embraced* and *properly understood*."

The belief of the first principles of our religion is sound, by experience, to raise the mind of the rudest learner to a capacity to apprehend the subsequent doctrines; and instances have been produced where the progress of "mere savages" has been more rapid, than would reasonably have been expected from the presumed superiority of intellect of the generality of European labourers. Let *Commerce* supply the facilities of access and communication, and afford from its revenues the means necessary to support active exertion;

let our merchants and mariners forbear to counteract, by their conduct, the influence of instruction on the minds of the uninformed; let the propagation of the Scriptures, and the labours of Missionaries, be duly encouraged; and as surely as an effect follows its cause, so surely will the *Truth* have free course and be glorified. The worthy author does not seem also to possess the best information, when he says that "for the present, all attempts to spread the light of truth appear to be suspended by the rage of war." He cannot, surely, be unacquainted with what is doing in England, although he possibly may with the institutions formed in America, Germany, Holland, Denmark, Sweden, and the efforts carried on in many parts of Asia, Africa, America, and the West India Islands.

It is impossible to advert to the means possessed by *this country* of propagating the Gospel in the Heathen world, without calling to mind the unparalleled authority of a body of Britons, who, to the character of Merchants, unite that of Princes, over a portion of the globe which contains many millions of inhabitants. When any man, accustomed to ponder the ways of Providence, and to connect the revealed purposes of God with his administration of human affairs, reflects upon the probable design of this dispensation, can he doubt that it is meant to facilitate the introduction into these regions, of that *evangelical truth* which is preeminently possessed by the British Islands. Let the importance of India to this country, be what it may, in a commercial and financial point of view, the value of the connection, in a *religious* respect, if rightly improved, is infinitely greater. We sincerely hope that those intrusted with the direction of our Eastern affairs may know the *auspicious* "signs of the times" in this instance, and may be induced to offer every encouragement to the free propagation of the Gospel among the Indian nations. They may be assured that the soundest policy points out the diffusion of Christianity, as the surest means of consolidating the parts of their extensive empire *by the only common bond*, and of securing it both from internal discord and external aggression. From a conviction of the truth of this sentiment we earnestly recommend, not only that the restrictions against the passage of Europeans to India be relaxed in favour of *accredited* Missionaries, but that inducements be given to their settlement in stations judiciously selected. There are Societies in existence, the characters, condition, and tried integrity, of whose conductors, are a sufficient guarantee for the patriotism of their views, and in them the Company may repose a confidence, which doubtless would never be abused.

Another method of propagating the Gospel, to which our

author has not adverted, forcibly strikes us, in considering the alliance of Commerce with Christianity ; and that is, the facility which commercial intercourse affords for procuring and diffusing versions of the Holy Scriptures. Happily, the way is prepared for this measure also ; and it only remains for the bountiful hand of British benevolence to be more widely opened, for it to be carried into the desired effect. It would, in this view, give us the sincerest pleasure, to observe a venerable Society, which possesses very ample resources, assume a more zealous and energetic aspect. Why is it, that, with its revenues, the translation of the Scriptures into the *Chinese* language is, at this day, an unfinished effort, in the hands of other labourers ?—Why is it, that the New Testament does not circulate, in *Arabic* and *Persian*, through Mahometan countries, and in *Modern Greek*, over Turkey, the Archipelago, and a considerable part of the Russian empire ?

In endeavouring to enforce upon the minds of our readers the promptitude of attention, and union of effort, necessary to realize these beneficent designs, we cannot forbear, long as the article is already become, to give a few extracts from the author's remarks. He very justly recommends union, as a first principle in all such endeavours :

“ The knowledge and abilities, the benevolence and desire of doing good, which qualify men for public services, exist in vast numbers of our countrymen ; but in many instances produce no adequate effect, from the want of union, and of some establishment that might draw, as it were to a focal point, these scattered rays of intellect, and of patriotic zeal. The reserve of Englishmen has by many been remarked in matters of religion ; and that, from the fear of incurring the charge of hypocrisy, they often avoid as individuals, duties of acknowledged obligation. The same persons, when aided by associates, would become intrepid and indefatigable ; and would readily forego, in a cause approved by conscience, both personal ease and present interest. To exertions like these we are loudly called by the singular course of political affairs, and the general revolution which is taking place in the states of Europe ; sensible as we are, that it is our wisdom to improve this momentous interval, before we are ourselves actually involved, or that our country is made in any degree the seat of war, and the scene of tumult. We shall be still more solicitous, whilst opportunity is granted, to provide some public safeguard, if we attend to an observation founded on experience : “ *That during disastrous periods the mass of the people are liable to an epidemic immorality.*” Against the contagion of this pestilence, to which in our turn we also may be exposed, there seems to be no preservative but that of religious principles, infused into the populace by the means of education.” pp. 48—50.

“ Our eminent advantages in Religion, Government, and Commerce, are enhanced by the degradation of other States from the rapid progress of a Power which threatens subversion and slavery to the whole Continent

of Europe. Amidst this disorder and distress, no people in Christendom, excepting ourselves, appear competent to the office of propagating the light of Truth. On this country alone the charge devolves, if her citizens have the wisdom to understand the crisis, and obey the signal. Viewing ourselves thus, as separated from other nations, not only that, like the Jewish people, we may preserve the Sacred Oracles, but that we may also publish them, we shall, if we act under this impression, apply our minds to the stricter union of Christianity with our schemes of traffic. We have dwelt above on the remarkable preparation at this juncture for diffusing the light of the Gospel, from the removal of impediments, the renewed simplicity of its doctrines, the Art of Printing, and those various aids which modern ingenuity has invented to open and enlarge the human intellect; so that nothing more seems requisite, than the zeal of a commercial people who profess and practise the religion of Christ. If to us are granted those faculties and opportunities, and we omit the application of them intended by their author, no reason can be alledged why our Trade should not decline, like that of Venice, Lombardy, the Hanse Towns, and Holland. Should this event befall us, it is not improbable that some other part of Europe, reduced by calamity to purer morals and better institutions, may cultivate both Christianity and Commerce with greater success, and become fitted to the office which we would not execute.

We need only appeal to the length of our article, for the best expression which we can give of our estimation of the value and importance of this little tract.

Art. VI. *Thoughts on Affectation*: Addressed chiefly to Young People. 8vo. pp. 412. price 6s. Wilkie and Robinson 1805.

THE anonymous writer of this book is a lady, who in a simple and dignified manner assigns herself to the elderly class. With *us* she loses nothing by this confession; for the gallantry of reviewers is different from that of almost all other men. *We* like an aged woman who entertains us with sense and knowledge, ten times better than a young one who would divert us with follies; and our prime favourites, the Muses themselves, had lost all the light attractions of juvenility, long enough, we presume, before we had the honour to be introduced to their acquaintance.

If the present writer had not given us the information, we should nevertheless have been quite certain she is not young. Her very extensive knowledge of characters and manners, would have soon discovered to us a person long accustomed to observe the world with that impartial sober attention, in which the judgement is no longer the dupe of fancy and giddy passions. Her acquaintance with mankind has extended to various classes, and especially, as it appears, to a great number of the wealthy and fashionable; and she has exemplified the several kinds of affectation, by many instances from real life so various and so appropriately introduced, that they form no

small part of the value of the book. As a matter of course, she avoids mentioning the names of any of the persons whose conduct supplied these anecdotes; but notwithstanding this observance of the rules of benevolence and decorum, we have sometimes been apprehensive, that, since it is likely some of the persons whose follies she has recorded will read her work, she may excite a resentment which, in some possible instance, may occasion her a little exercise of her philosophy. We have repeatedly imagined some high-spirited dame or gentleman throwing down the book with indignation, and exclaiming, "This impudent writer means *me*; I know who she is now; I said some thing like this at such a time, and I remember this Mrs. — was there; 'pon my honour I will be revenged, that I *will*! Such scandalous impertinence! And so this civil-speaking demure-faced hypocrite makes her visits to write down every body's faults and what every body says, and then puts it in a moralizing canting book, to make herself look wiser than her neighbours." If she is secure of impunity, we have certainly reason to be pleased that she has taxed, for contributions to her book, so many individuals, families, and companies, who little imagined that they were uttering speeches, that were to be printed for the purpose of enforcing moral and prudential instructions.

Our author uses the term *Affectation*, not in the confined sense in which it frequently occurs, as descriptive of merely a particular fault in manners; but in its widest signification, as applicable to all assumed false appearances, in the whole social conduct of mankind. And her extensive and vigilant observation has detected a greater variety of modes of affectation, than we had apprehended to be in existence. These she has arranged in two parallel lists of opposites; as, Courage—Cowardice; Modesty and Innocence—Boldness and Impudence, &c. &c., making her remarks on them in a series of pairs, in each of which two opposites are placed immediately together. A somewhat too systematical adherence to this plan, has led her into an impropriety, as she herself is partly sensible, at the section on the affectation of the virtue of Truth. Taking this term in the sense of veracity, she acknowledges there is no opposite affectation to be found, as no one ever laboured or wished to sustain the character of a liar. Taken in the sense of sincerity or plain speaking, (and, by the way, her remarks have very much confused this sense with the former) it is surely opposed to some thing quite different from bluntness, which she has assigned as it opposite; since bluntness is only this very same plain-speaking, carried to such an excess as to become rudeness.

A benevolent intention appears to pervade the book, though

it is throughout a satire on society and on human nature. Her censures are often in the plainest style of moral simplicity and seriousness, while her descriptions are ludicrous. And we can really believe that she has been more grieved, than diverted, by the results of that process of detection, to which she has subjected all the companies in which she has mingled. But we are sorry to be compelled to entertain so good an opinion of her dispositions. We have laboured in vain to persuade ourselves that she is a stranger to all the virtues allied to candour and generosity. And why labour for so odd a purpose? Because, in reading through her book, we have been continually reminded of one sentence in the earlier part of it. "Generosity is always unsuspicious, and fancies more virtue than really exists; nay, is sometimes too credulous, but if this be an error it is a most pleasing one." (p. 40) We have said to ourselves at the end of each section, "Now if we were certain that she has none of this generosity, we might console ourselves by the persuasion that the case is not quite so bad as she represents. But on the contrary we are afraid she is generous; she has therefore the kindly credulity which judges far too favourably of mankind; and if *she*, who views them in a light so much more favourable than that of absolute truth, sees, notwithstanding, that at least half their intercourse consists in mutual hypocrisy, what would be pronounced of them by a person, who with equal shrewdness should not have generosity enough to beguile the judgement into such an error?"

While we wish our author may have the good fortune to preserve *her* generosity undiminished, we may have some difficulty to forgive her for having lessened *ours*. After being made the witnesses of her course of experiments, in which so many things have been divested of their first appearances, we are afraid we shall not for some time be able to enter into any society, without a suspicion too watchful for the indulgence of the friendly feelings. We shall be repeating to ourselves, "They are not what they seem;" and instead of objects of kindness, shall be tempted to regard them as mere subjects to try and sharpen our sagacity upon. We may be in danger of feeling like a man who is so intent on detecting a number of persons appearing in masks, that he is almost pleased with the most lamentable accident that makes one of these masks fall off. Even in our capacity of reviewers, the impression of her book may affect us, in a manner unfortunate for the feelings of men, whose highest gratification is well known to consist in the exercise of candour, and the conferring of praise. She can easily believe, that we shall deeply regret to feel, that we have in any degree lost that amiable simplicity and credulity, with which we have been accustomed

to read dedications and panegyrics; expressions of the humble opinion entertained by authors concerning their books; accounts of their reluctance and hesitation to publish, till the importunity of friends prevailed; wishes that some abler hand may take up the subject; avowals of having neither expectation nor desire of fame; and disinterested professions, that it will be a sufficient reward if but one person shall be benefited by the performance.

Previously to an actual survey of mankind, it might be supposed, that the qualities, of which men assume a false semblance to recommend themselves, should be almost all good ones. But the volume before us illustrates the strange fact, that almost every disagreeable and detestable distinction of character is sometimes affected, as well as its opposite. At the same time it is proper to observe, that in the case of some of these disagreeable and odious things, the affectation necessarily is the reality; as for instance, arrogance, impudence, roughness and harshness, intemperance, and impiety. With regard to this last especially, we do not see how there can be any room to apply the term affectation, excepting merely to an insincere disavowal of religious belief; for as to all the hateful expressions of profaneness, they are *bonâ fide* absolute impiety, without any qualification. Indeed it is but justice to our excellent author to say, that in the section on Impiety she does chiefly confine the term affectation to this insincere disavowal of belief; but in the section on Impatience she has applied the term to swearing, and the most horrid imprecations. It is true indeed that this imprecation and swearing may be mentioned as the *affectation of impatience*; but this leaves the guilt under but an equivocal and therefore faint condemnation; since unless a further distinction is strongly marked, the term affectation, which should be confined strictly to the feigned impatience, may seem as if it were a sufficient term of censure for the impiety also, and implied that the chief guilt of the impiety, in this instance, were merely in its being the language of affectation. It should be distinctly stated that the feigned impatience is one bad thing, or at least foolish thing, and that the impiety employed to support this affectation is another and incomparably worse. We were not pleased with the remark in this section, that the "impious habit taints manner with an offensive vulgarity." The consideration of mere manners, does not deserve to be mentioned or recollected in connection with the diabolical language, which she has just recited as what she had herself heard. But we would not for a moment be understood to insinuate, that our author shews any intentional indulgence to the vile custom; on the contrary, she evidently feels the most emphatical abhorrence of it: we

only remark in this instance a want of clear distinction in her condemnation of it.—She mentions a curious circumstance in the section on the affected contempt of religion.

“That *believing* and *trembling* are often mixed with apparent contempt of duty, I know to be a fact, from the very respectable authority of an elderly person, who was for years a constant attendant on six o'clock morning prayer; and who has assured me that at that vulgar hour it was by no means uncommon to meet fashionable young men, whose usual conversation was of the lightest sort, and who in gay company would have scoffed at going to church, where they would have thought it a disgrace to be seen at a late hour.” p. 105.

There is a great difference between that prudent and necessary self-government, by which a man avoids the practical exhibition of the bad or foolish dispositions which he feels, and regrets to feel, and that simulation of the direct contrary qualities, which may justly be termed affectation. That which our author condemns, as affectation, is generally a very discriminative and strongly delineated picture of what truly deserves the name. In a very few instances, however, we have thought that what she censures may be no more, than such a cautious repression of feelings as a wise man would often wish to exert. In many cases in life, both virtue and common sense forbid to *let all out*. And we have now and then wished that our respectable author, when describing what was overdone in the way of feigning a good quality, had defined what would be just enough done in the way of concealing a bad one. At the same time it is to be observed, that this care to avoid *displaying* a bad quality, should be ever accompanied with an effort and earnest wish for the destruction of its existence.

In several instances our author makes assertions, at which, considering her discernment in human character, we could not help being surprised. “Gratitude, she says, (pp. 42, 43,) seems so natural, as for it to be impossible ever to affect that which must, without any effort, belong to every being that exists. It is in the most exalted manner constantly directed towards the Giver of all good, in whom we live, move, and have our being. Gratitude to God certainly admits not of affectation; we all must, we all do feel it.” Surely sentences like these were written, either under the immediate impression of some pleasing circumstance which deluded the author’s judgement into an extravagant charity, or in a moment of great inattention. For it would seem impossible she should not be aware of the notorious and melancholy fact, that vast numbers of persons, even of respectable education, and in what is called a Christian country, do not appear to feel one emotion of pious gra-

titude throughout the whole year. They may now and then utter the expression "Thank God," or some similar phrase, which, in their careless manner of using it, is no better than absolute profaneness, while their general language abounds with direct insults to the Almighty. They never, as far as can be observed, spend one moment in any thing like devotional employment; and instead of that conscientious obedience, which would be the evidence of gratitude to the Supreme Benefactor, the tenour of their conduct but evinces alternate forgetfulness and contempt of his commands.

We could not help noticing one little circumstance of inconsistency in her manner of mentioning the subject of cards, in two or three different parts of the book. Playing at cards "is at best, even when it injures neither fortune nor temper (and how seldom does that happen) a total waste of time, which might indisputably be better employed." (p. 213.) "I see no merit in actually not knowing how to play at cards, and no want of good sense in occasionally making up the party of those persons to whom it is an amusement." (p. 178.) "In a dictatorial style to decry, or to announce contempt for, what is the entertainment of so many people, is the sign of a weak understanding, of affected, and not of true, prudence." (p. 214.) If these passages had fallen under her eye at once, she would have felt the necessity of some alteration. And would it not have been obvious to her, *what* alteration? All moral speculation must be a dream, if that, which is pronounced to be at best a "total waste of time," should not therefore be absolutely and unconditionally condemned. Is our estimate of time come at last to this, that it is a thing which may be totally wasted without guilt? It is true that a person may declare against cards in an *affected manner*; but the expressions we have quoted, apparently go the length of attributing affectation not only to a particular *manner*, but also to the thing itself. A man may "decry and announce contempt" from a motive less dignified than a purely moral one; but it is not easy to conceive any thing more deserving of contempt, than the grave employment for hours together of a number of rational beings in what she describes as a "laborious amusement, which demands more application of the mind than is required for the attainment of many a more desirable art," and which after all is at best but a total waste of time. If there be any possible case, in which we can be certain of not misplacing our contempt of the employment, and our censure of the persons, it must be this.

In page 114, she alludes to "the amusements suited to the age" of young persons, in a way to include "dancing at the ball." We think it would have well become the good sense

and benevolent intention so conspicuous in this volume, to have pronounced, that what experience proves to be a pernicious folly, is suited to *no* age. We must also protest against the morality of such a passage as the following: "I should feel highly gratified, could I suppose it possible that I shall persuade any one old gentleman" (she is speaking of old beaux that affect youth) "instead of talking nonsense to girls who laugh at him, to join their mothers and aunts at the whist-table." If these two occupations are the only alternative, why may not the poor old wretch choose which he likes best, acknowledging that the prettier fools, even though they do laugh at him, are the more pleasant set of the two? But it is wrong for a writer, who reveres what this writer professes to revere, to seem to allow that either of these employments can be the proper one, for a miserable creature in danger of that last and deepest curse,—to close a life of folly by a death without repentance. As she makes repeated references, in a serious and explicit manner, to those future prospects, a right contemplation of which would dictate a plan of life widely different from what is generally in vogue in polished society, she ought not to have shewn the least tolerance to any thing essentially incompatible with the principles of such a plan. There is no pardoning one sentence, that sanctions such things as balls for young people, and whist for old ones, in a book which sometimes alludes to the Supreme Judge, to the improvement of time, to the period of retribution, and to eternity. It cannot be too often repeated, that Christianity will be an absolute monarch or nothing, that it has pronounced an irreversible execration on those vain habits of which the things just specified are a part and an evidence, and that a man positively must reject *them* or reject *it*. The general rectitude of our author's judgement has been beguiled, by her intercourse with the world, out of an accurate perception of the aspect which Christianity bears on some of the world's habits. And therefore a few of her strictures are content to propose a modification, of what they should have condemned to destruction.

We will select a few specimens of the illustrations, which give a spirited and entertaining, as well as instructive character, to this volume.

"It is too often a fact that the obscure petitioner will be harshly refused, while the genteel charity is cheerfully engaged in; of this a strong instance occurs to me which I cannot help relating. I one day applied to a rich and elegant Lady for some relief for a poor family, whom I knew to be in the greatest distress, owing to the father's extreme illness preventing him from the daily labour by which he maintained a lying-in wife and several children, one of whom had lately had the misfortune of breaking a leg. I was not a little hurt to be answered with the greatest dis-

ness, "that it was impossible to relieve every body that was in want; and that she had already given all she chose to give in charity to Lady ———, in order to help her poor coachman to Bath, to visit his friends, and perhaps try the efficacy of the waters for his stomach." "But," said I, "these good people are your neighbours, the father has often worked in your grounds, they are worthy, and in great distress." "And what of that?" replied my acquaintance, "I can't maintain all the people I hear of; besides, you know, there is such a thing as the parish, let them apply to that." I presently took my leave, when, on going out of the house, I was stopped by a footman, (whom I had observed to linger in the room busy in repairing the fire, for a considerable time during our conversation) who, with tears in his eyes, said to me, slipping a couple of shillings into my hand, "I have known honest Tom for years; I wish this were more; but such as it is he is heartily welcome." I went away delighted; and, as may easily be imagined, not without thinking of the poor widow and her mite. p. 14.

It is amusing to imagine the airs and attitudes in which the lady alluded to will display her mildness and her charms, if she should happen to read this story. In that case, we hope this footman will be far enough out of her way. He had better, we will assure him, be caught in any hail-storm that will happen this winter, than be within reach of my lady's bell when she reads this paragraph. Our worthy Author, too, had better meet Hecate and all her witches, than come in the way of this personage about the same good time. It was from her having given a great number of illustrations in this manner, from real facts and persons, that we were induced to express our concern, that she may have philosophy enough to brave the spite which her temerity may have provoked.

It is not for *us* to say whether she is as correct as she is humourous, and what is sometimes called wicked, in the following passages, on the affectation of cowardice.

"Fear produces so much compassion, that there is no occasion on which it may not be pretty for a lady to be alarmed. She may scream if the carriage goes a little awry; or if she should unfortunately be forced to enter a ferry-boat; or perhaps the nasty wasp may sting her. And then to shriek, and put herself in elegant attitudes, as she flies round the room to avoid it, is delicate, and interests the attention of the gentleman, who endeavours to destroy this disturber of the lady's peace. If in a crowd, the lady is to be afraid she shall be killed; though with the assistance of the gentleman who protects her, and pities her timidity, she gets as safely through the push as any other person. During a walk, she may be in agonies for fear of a mad dog, or an over-driven ox; indeed horses, cows feeding quietly in the field, a shabby looking man at a distance, or any thing, will do for the display of the feminine attraction of cowardice. I have known a poor innocent mouse, or even a frog, throw a whole party into terrible confusion. But then, it must be observed, that these terrors seldom shew themselves if the ladies are unaccompanied by some man, in

whose eyes they wish to appear graceful : and a woman walking with only her servant, would hardly fall into hysterics at the sight of a toad ; though in company the same hideous spectacle might have caused the most dreadful agitation of spirits.' p. 28.

Of the affectation of being younger than a person really is, she gives a pitiable instance.

' There cannot be a stronger proof of the very prevalent fondness for youth, which belongs to every situation and time of life, than in the behaviour of a woman who lived on charity. On petitioning for some additional relief from her parish, she was told by the person who was drawing up her case, that her age must be mentioned ; but seeming rather averse to disclose the important secret, and saying she never had known exactly what it was, " Well," said the friend, who meant to assist her, " we must make it all as bad as we can, consistently with truth ; so I may certainly very safely say fifty." " No, no, Ma'am," interrupted the poor creature, with the greatest earnestness, " No, not so bad as fifty ; I have been a-thinking, and am sure I ben't more than forty-nine, and not quite half neither." This wretched woman was diseased, deformed, and in the most abject poverty ; and yet as much affected youth as the fine lady, who puts on rouge, and multiplies ornaments, to conceal years that will not be concealed.' p. 289.

We are inclined to attribute affectation to an instance, which the author cites as an example of dignity of conduct ; and which would have been eminently such, if not affected.

' The old General Officer was no coward, of whom it was well known, that when excuses were offered to him by the friend of a young man who had used very improper language at a public place the night before, he received the apology by saying, " I am very deaf, Sir, and did not hear half the poor young gentleman said." " But he is very truly ashamed ; for he says he was foolish enough to give you his address, and ask for a meeting this morning." " He might," returned the General, " but pray don't let him distress himself ; I did not look at it, and the crowd being very great, I dropped the card ; so that I don't even know his name." p. 25.

The style of this volume indicates a hand not habituated to the business, or at least not to the critical rules, of composition. It is of an unformed, negligent, and at times very incorrect cast ; and yet has occasionally that kind of point and elegance, which we have observed to occur sometimes even in the ordinary conversation of all intelligent women.

By one moment's attention, the author will perceive that she has put a mistaken construction on the term "vanity," as used in the apophthegm of Ecclesiastes, cited in the beginning of her introduction.

After what we have said, we need not add, that we feel very sincere respect for this anonymous lady, whoever she may be, and deem her book, with one or two little exceptions, a valuable miscellany of instructions, especially for young persons in genteel life, for whom it is particularly designed.

Art. VII. *A Catechism for the Use of all the Churches in the French Empire*; to which is prefixed, the Pope's Bull, and the Bishop's Mandamus. Translated from the Original; with an Introduction and Notes, by David Bogue. 8vo. pp. xxviii. 187. Williams and Smith. 1807.

THERE are literary as well as natural curiosities; and among these, some relate to history, some to science, and some to theology. We now present our readers with a specimen of the last sort. The Emperor of France, who is a man of "*all-work*," and who makes Grand Dukes, Princes, Kings, and Constitutions, here employs himself and his authority in making—a Catechism. He has shewn that he can command armies, and make men march in rank and order, and that he can produce unity among the different corps. The same effect he is here attempting to produce among all the Roman Catholics in the French empire.

His Holiness the Pope leads, as is proper, the solemn procession, and sanctions the catechism with his Bull; he is styled by Cardinal Caprara, his Legate *a latere* at Paris, "our most holy Lord, Pius the 7th." His dutiful Son, Jean Baptiste de Belloy, Archbishop of Paris, follows St. Peter's successor with profound respect, and enjoins all the clergy of his diocese to use this work alone in the instruction of their flocks; as he walks along, he tosses the censer with great adroitness, and with the smoke of the frankincense perfumes both the altar and the throne. "The Prince under whose government we live, though raised by Providence to the pinnacle of human power, glories to acknowledge that *Priests*, and not *Emperors*, are to preach the doctrines of the holy Church. He unites with one of his illustrious predecessors, who sat on the throne of France, in saying, that if the duty of Bishops is to make known with freedom the truth which they have received from Jesus Christ, that of the Prince is to hear it from them, founded on the Scriptures, and to enforce it with all his might." The Emperor comes in for another share of the Abp.'s praise: "It is just to inscribe on the annals of religion, by the side of the name of Constantine, the name of the hero, who, after the example of that illustrious emperor, is become the protector of true religion." Napoleon's authoritative mandate to his Minister of Religion to see to the execution of the decree, confirms the whole, and adds the edge of the civil, to the spiritual sword.

As to the Catechism itself, it is said to be compiled from that of the famous Bossuet, Bp. of Meaux, and others; but several additions are made to suit the present time and state of things. It begins with a brief historical account of the events

of the Old and New Testament, by way of Introduction. The work is divided into three parts : the first treats of *Doctrine*, the second of *Morals*, and the third of *Worship*, to which a Supplement is added. The form of the Catechism is good : the Questions and Answers are, in general, short and plain—But the *matter* is the principal thing ; and that may justly excite the attention of every intelligent friend of religion in this country. Here is a system of Popery framed in the 19th century. Here is what the Roman Catholic priests *profess* to believe, and what the laity are *required* to believe. Here is the Church of Rome, not disguised in the antiquated costume of the 10th or 12th century, but arrayed in the newest fashion, literally *a la mode de Paris* ; and we invite every reader who has a zeal for the Gospel, to come and behold her in her own proper colours.

That there should not be many excellent things in such a work, is impossible ; but the peculiarities of the papal system are of a very different quality. With a few specimens of these, we shall gratify our readers.

The use of the New Testament is thus neatly superseded :
 “ 2. What do you understand by the Christian doctrine?
 A. The doctrine which Jesus Christ has taught. 2. Where is the Christian doctrine to be learned? A. *In the Catechism.*”

The duty of the People of France to Bonaparte is thus delineated :—

‘ Q. What are the duties of Christians in regard to the princes who govern them, and in particular what are our duties towards Napoleon the first, our emperor?

‘ A. Christians owe to the princes who govern them, and we owe in particular to Napoleon the first, our emperor, love, respect, obedience, fidelity, *military service*, and the tributes ordained for the preservation and the defence of the empire and of his throne ; besides, we owe him fervent prayers for his safety, and for the temporal and spiritual prosperity of the state.

‘ Q. Why are we bound to all these duties towards our emperor?

‘ A. First, because God who creates empires and who distributes them according to his will, in loading our emperor with favours, whether in peace or war, has established him our sovereign, has made him the minister of his power, and his image on earth. To honour and serve our emperor is therefore to honour and serve God himself. Secondly, because our Lord Jesus Christ, as well by his doctrine as by his example, has himself taught us what we owe to our sovereign ; he was born under obedience to the decree of Cæsar Augustus ; he paid the tribute prescribed ; and in the same manner as he has commanded to render to God what belongs to God, he has also commanded to render to Cæsar what belongs to Cæsar.

‘ Q. Are there not particular motives which ought to attach us more strongly to Napoleon the first, our emperor?

A. Yes: for he it is whom God has raised up in difficult circumstances to re-establish the public worship of our fathers' holy religion, and to be the protector of it; he has restored and preserved public order by his profound and active wisdom; he defends the state by his powerful arm, and is become the anointed of the Lord by the consecration which he has received from the chief Pontiff, head of the universal church.

Q. What are we to think of those who should fail in their duty towards the emperor?

A. According to St. Paul, the Apostle, they would resist the order established by God himself, and would render themselves worthy of eternal damnation.

Q. Are the duties by which we are bound towards our emperor equally binding towards his legitimate successors, according to the order established by the constitution of the empire?

A. Yes, undoubtedly; for we read in sacred scripture that God, the Lord of heaven and earth, by a disposition of his supreme will, and by his providence, gives empires not only to a person in particular, but also to his family.' pp. 79—81.

On the power of the Church, the Catechism speaks thus:

"2. Has the Church the power of making commandments?

A. Yes, undoubtedly. 2. Who gave this power? *A.* God himself, in appointing her our mother."

On Fasting, the Church decrees as follows: "2. What is the sixth commandment of the Church? *A.* Thou shalt eat meat neither on Friday nor Saturday. 2. What does this commandment forbid? *A.* Eating meat on Friday or Saturday, without necessity, under pain of mortal sin."—"2. What is mortal sin? *A.* Mortal sin is that which occasions death to the soul, by depriving it of the life of grace?"

The creed of the people is comprized in the following Question and Answer: "2. Frame an act of faith? *A.* O my God, I firmly believe all that the holy Catholic, Apostolic, and Roman Church command me to believe; because it was you, and infallible truth, who have made it known to her."

The following extract explains the doctrine of the Church of Rome, concerning the worship of the Virgin Mary, and of Saints:

Q. What prayer are you accustomed to say after the *Pater*?

A. The *Ave Maria*, a prayer which we address to the holy virgin.

Q. Why, after having spoken to God, do you address the holy virgin?

A. That she may offer our prayers to God, and that she may assist us by interceding with him for us.

Q. May we repeat the Lord's prayer before an image of the holy Virgin, or of any saint?

A. Yes, provided we intend to ask the saints to present this prayer to God for us, and with us.

Q. Do you pray to the saints as to God?

A. No; we pray God to give us the things necessary for us, and we pray the saints to obtain them for us from God.

‘Q. Then is it right to say, as it is sometimes said, that the saints bestow any thing on us?’

‘A. We must understand that they give it us by obtaining it from God.’ p. 111.

‘Q. Why does the church render a particular honour to the most holy Virgin?’

‘A. Because the most holy Virgin surpasses all other creatures in holiness, and because she has an incommunicable title.

‘Q. What is this title?’

‘A. Mother of God.

‘Q. What does the church particularly honour in the most holy Virgin?’

‘A. Her immaculate conception, her holy nativity, her divine maternity, the perfect obedience and profound humility which she manifested on the day of the purification and presenting of Jesus in the temple; and lastly, her glorious assumption.’ p. 171.

“The impropriety of this title,” (Mother of God), says the Editor, “is exceedingly great. How would the compilers of the Catechism be pleased, if any one were to call Anna, whose daughter they say Mary was, the *Grandmother* of God? To call the Virgin the Mother of God, is equally wrong.”

Angels likewise must have worship paid to them. “2. What must we ask of the holy angels? A. To carry our prayers and incense of grateful savour before the throne of Jehovah.”

We should far exceed our allotted bounds, did we quote but a small part of the curiosities of this book. We shall therefore close with the definition of Transubstantiation. “2. What is the sacrament of the Eucharist? A. The Eucharist is a Sacrament which contains really and substantially the body, blood, soul, and divinity, of our Lord Jesus Christ, under the forms or appearances of bread and wine.”

The translation, which we understand is by a young gentleman to whom the French language is vernacular, renders the original with great faithfulness; but it bears marks of haste. We think that it is decidedly a Gallicism to use the plural pronoun in addressing the Deity; the word *hath*, instead of *have*, has sometimes intruded in connection with this second person: the word *penance*, also, is uniformly mis-spelt. A few notes are appended by Mr. Bogue, who has likewise written a sensible and pleasing Introduction to the work. In this Introduction he gives a critique of the Catechism, and makes remarks on the most prominent parts. As he has anticipated our office, we shall extract a specimen or two of his performance.

After some excellent observations on the quantity of *gross error* which is mixed with truth in this Catechism, the pernicious effects of which he illustrates by comparing it to a mixture of generous wine with filthy and corrupt water, Mr. Bogue gives the following estimate of modern Popery.

‘If we may judge from this specimen, the Romish religion in France is nearly the same as it was before the revolution. Much of its pomp and splendour it has lost: its immense endowments and its princely revenues are all gone; but its spirit and its pretensions are still the same. The beast, a non descript, has lost its sleekness and its corpulence, its fat and its size: scarcely any thing remains but skin and bones, and it is chained: but it growls as loud as it did before; and it barks as fiercely as in the days of old, at those who refuse to throw it a scap. Not one doctrine to which Protestants objected, is laid aside: not one opinion which was abhorred as antichristian, is lopped off. From their pretensions of authority over Heaven, and earth, and hell, the priests have not receded one hair’s-breadth. They still claim the exclusive privilege of keeping the keys of the kingdom of Heaven, and insist upon it, that they can shut, and no man open: and open, and no man shut: and that they can perform all the wonders to which they even in former times laid claim. Old age has impaired none of their priestly powers; nor has poverty lessened their authority, dignity, or strength. It may likewise be noticed, that the St. Peter of the church of Rome still shuts his gates of heaven against every Protestant: and heretics, for such is their name, can have no plea for mercy, but must be shut out from all hopes of salvation, while they continue without the pale of the Papal communion.’ pp. xxiv. xxv.

The reflections with which he concludes his Introduction, in which much ingenious observation is interwoven, we beg leave to submit to the consideration of our readers.

‘That Popery will, by the means now used, revive so as to acquire any thing of its former strength, is extremely questionable. A certain man of old spat in an idol’s face. The man was put to death; but the idol was worshipped no more. For near twelve years, every idol in France was spit upon by the multitude; how difficult must it be to bring them to worship these again? Besides, the disuse of the Romish worship by the rising generation, has left their minds empty of any veneration for Popery and its rites. In such a case, especially at this period of the world’s age, the difficulty of bringing the heart to feel the respect required, must be immense. A poor man had his house burnt to the ground; but what grieved him most was that the image which he had worshipped from his infancy was consumed in the fire. His neighbour, a carpenter, endeavoured to console him, and promised to make him a handsome new one from a pear-tree in the garden, which had escaped the flames. It was done, and it far exceeded in beauty the old black smoky idol which had been made from his grand-father’s pear-tree. But with all his efforts, the man never could feel the veneration for it which he had felt for the other. In France at this time there are hundreds of Virgin Marys, saints, and angels, with new hands, new feet, new legs, new arms, new noses, new ears, and new heads, for the old were broken off by revolutionary zeal; and there are likewise new Virgin Marys, &c. without number. Is it not then likely that the young people at least, will view them in the same light that the bereaved man did his new pear-tree image?’

To this reasoning may be added another consideration, that the Romish church in France is so poor, and the emoluments of the clergy so small

that unless a very great change be made in this respect, their zeal for the propagation of the system will neither be violent nor strong.

The effects of this work on the Protestants must depend upon themselves. Some have supposed that the emperor, in his ardent desire of promoting unity of sentiment in religious matters, had designed this Catechism for their use likewise. But it is evidently not the case: every thing in it shews that it was intended as a manual for the votaries of Rome alone. At present the Protestants enjoy full liberty of conscience and worship, and a provision from the state, at least equal to that of the parochial Catholic clergy, &c. and there is no law to hinder them from propagating their system to the utmost of their power, and of attempting to draw as many converts to their communion as they possibly can. If they therefore be what they ought to be, and do what they ought to do, and exert themselves with the energy which is employed by the lovers of Christ in England, the present regulations and publications will do them no harm. By these it will be shewn more clearly what Popery is, and prove the means of thousands embracing the Protestant faith.

Should any alteration take place respecting the Protestants, and (should) they be abridged or deprived of the religious privileges they now enjoy, which, however, well informed persons say, there is at present no appearance, then infidelity and *Nothing-at-all-ism* must overflow the land: for it is impossible that acute, intelligent people, as the French are, can swallow down the absurdities which the Catechism contains, and which the Catholic worship exhibits. As before the revolution, all the forms of Rome may prevail, while the mass who pay some regard to them, are infidels at heart: or what is more likely, a disregard to all worship will generally prevail.

In case of such a state of things being forcibly produced, and persecution rebuilding Popery on the ruins of Protestantism, it remains to be seen whether the mighty torrent of divine dispensations, which has for these seventeen years past been running over the land of popery, and carrying all her glory down with it, is to be stopped in its course by the present emperor, and diverted into another channel: or whether, as it has borne down all who have hitherto opposed its progress, it may not sweep away him and all his house, and all the builders of this renovated fabric, in order to make room for others, who shall act more according to the plan of God, in establishing truth, righteousness, and pure religion, on the face of the earth.

“Arise, O Lord! plead thine own cause.” pp. xxvi.—xxviii.

On the whole, we are ready to conclude, that there is no such thing as a gradual reformation of Popery. That the errors can be pruned away, while the trunk remains behind, seems an impossibility. Root, and trunk, and branches, must go all together. May the time speedily arrive, when the Man of Sin shall be consumed by the Spirit of Christ's mouth, and destroyed by the brightness of his coming.

The nature of this work will be a sufficient apology for the length to which the article has been extended; and probably we should not have consulted the reader's inclination in curtail-
ing it.

Art. VIII. *A Letter to Samuel Whitbread, Esq. M.P.* Containing Observations on the Distresses peculiar to the Poor of Spitalfields, arising from their local Situation. By William Hale. pp. 35. Price 1s. Williams and Smith. 1806.

MR. Whitbread has interested himself very honourably in the improvement of the Poor Laws. In the month of May last, he stated in the House of Commons, that these regulations had for some years been under his attentive consideration, and that he proposed very soon to move certain resolutions with regard to their amendment. It is with propriety, therefore, that this letter is addressed to him. The fact, that since the year 1786 the sums levied for the maintenance of the poor have nearly doubled, evidently proves that something in the system is wrong. A stronger proof of defect, however, cannot be adduced, than the misery and wretchedness which it has not been able to prevent, in the Parish of Christ Church, Middlesex, commonly known by the name of Spitalfields. Mr. Hale has resided there many years. He has taken a very active part in its parochial concerns; and *his* impartial judgement is, that its extreme distress is without a parallel in this kingdom. It is the only district *completely* shut out from the benefits arising from the spirit of our Poor laws—"Here the poor literally support the poor."

An interesting account is given of the Parish. Previously to the reign of James II. this parish was only a hamlet of St. Dunstan, Stepney; but in consequence of the revocation of the Edict of Nantes, many protestants took refuge in this country: they introduced the Silk Manufactory into England; and the place of their residence in London was Spitalfields. These refugee artisans of course were not rich; but

the leading cause of that accumulation of extreme poverty which is to be found in this neighbourhood, is the gradual removal of the more affluent people into other parishes, while their former dwellings here soon become divided and subdivided into small lodgings, which are immediately occupied by an *accession* of casual poor: and these, by residence, apprenticeships, and other causes, very soon gain permanent settlements in the parish.

In proportion as trade and commerce have increased, the city has become the centre of business;—formerly it contained many alleys and courts of small houses, which were inhabited by various descriptions of their own paupers;—these, however, have been all taken down one after another, and superior habitations have been erected in their places, many of which have been actually taken by the more wealthy tradesmen and manufacturers of Spitalfields; whilst the poor have been driven from their former residences into *this* neighbourhood, till at last almost the whole poor of the city of London are here congregated, and by degrees have obtained their legal settlement. Here the mechanics of every trade reside, who work for their employers in the city:—here dwell the carters, porters, and labourers,

with thousands who are engaged in the most servile employments, down to the mendicants, the lame, and the blind :—here, where extreme poverty is daily witnessed, with all its awful concomitants, our chief resource to alleviate its direful distress, is to assess the poor, and squeeze out of their scanty pittance, a trifling sum which will but partly satisfy the cravings of the hungry indigent, while the rich inhabitants in the city, who derive a great part of their opulence from the labours of these very poor, (which are virtually their own,) contribute nothing to their relief." pp. 6, 7.

This extract is a record of facts which have come under the observation of Mr. Hale, whose indefatigable attention to the poor of Spitalfields, deserves the most unfeigned congratulations of every friend of humanity. By the statute of the 43d of Elizabeth, cap. 2. provision is made for such extreme cases as Spitalfields by assessing neighbouring parishes. Wise, however, as those general regulations may be considered, through various concurring causes they are found to fail of that practical effect which the wisdom of the Legislature had expected; it is justly observed by Mr. Hale (p. 9) "that this clause has been often and is now acted upon in some manufacturing towns in the country, where the evil is upon a small scale; but in the metropolis it is of a magnitude too extensive to come within the jurisdiction of the Magistrate."

As no relief could be obtained from a law which could not be put in execution, recourse was had to the legislature; and upon five different occasions Parliament interfered, and communicated some relief. The sums voted were very considerable; and Mr. Hale bears testimony to the lively interest which the legislature has always taken in the interests of the parish.

On one of these occasions, Mr. Henry Thornton became acquainted with the unspeakable distress of this parish; "At my request," says Mr. Hale, in a fine passage, which we gladly record,

"He went with me over the parish. I think I may with confidence appeal to him and say, that, terrific as the picture I drew appeared, there was not a single part too highly coloured. He saw (to use his own words) "the extreme of distress;" and, whilst his sympathetic heart heard the tale of plaintive woe, his generous hand bestowed an unexpected relief. I am not authorized to state the extent of his liberality during this trying period; but I will give vent to my feelings, and in the inimitable language of the inspired penman exclaim, that "When the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him;—because he delivered the poor that cried, the fatherless, and him that had none to help him:—the blessing of those that were ready to perish came upon him, and he caused the widow's heart to sing for joy." pp. 15, 16.

* Job xxix. 11th to 13th verses.

But how great must have been the distress, and how imperfect must every attempt at description be, when, thousands (says Mr. H.) whom we had to assess for the poor, were literally starving. The weekly pittance allowed by the parish was known to be insufficient to purchase bread for half the time. The Collector, though a poor man with a numerous family, rather than discharge the dreadful duties of his office, gave up his books, and a salary of 80*l.* a year.

The Justices of the adjacent counties, having no jurisdiction whatever over the inhabitants of the city of London, cannot put in force the provisions of the statute, where it would be both right and practicable. Nothing, therefore, but the authority of Parliament, can render the poor of Spitalfields any effectual relief. Their claims upon the city of London, to which Mr. H. recommends that a share of the burden should be transferred, are exceedingly strong. "From a rough calculation, made in the year 1800, it appeared that about four fifths of the poor in his neighbourhood worked for people within the city." (p. 13.) This is a relation much more close and intimate than mere contiguity of situation; upon which the 43*d* of Elizabeth is evidently founded. Very little connection often exists between the poor and the rich of a parish; yet the rich are compellable to relieve, not only the necessities of the poor of their own parish, but, in cases of exigency, even those of other parishes, if in the same county. But this very regulation is founded on the *supposed* relation of master and servant, as is evident from many provisions, and all the legal reasonings, of the Poor Laws. When there is no such actual relation in a parish, it is obviously right to recur to another district, to which the relation does really apply. As far as equity is concerned, therefore, the claim of the poor of Christ Church on the city of London is unquestionable; and Mr. H. informs us, that a very small assessment indeed would be perfectly sufficient to establish a permanent fund, fully adequate to the exigency of the case. He has very properly left the subject to the wisdom of Parliament, and does not presume to deliver any very decided opinion. We cannot doubt, however, that such a case as this will plead its own cause with every enlightened and patriotic Member of the Legislature; the heart which does not throb at Mr. Hale's recital, and pant to afford complete alleviation to the calamities which it unfolds, is unworthy to reside in a human bosom.

For the modesty, the benevolence, and the patriotism of the author, whose time has been so much devoted to the distresses of his unfortunate neighbours, we know not how to express our esteem. His highly interesting and respectable pamphlet

is intended solely to attract general attention to the case of the parish of Christchurch; to make any verbal exceptions to such a work, would be like submitting HOWARD, as he entered a dungeon, to the criticism of a dancing master.

Art. IX. *Dialogues, Letters, and Essays, on various Subjects.* By A. Fuller. 12mo. pp. 306. Price 3s. 6d. bds. Burditt. 1806.

MANY of our readers are so well acquainted with the writings of this respectable author, as to supersede the necessity for any elaborate discussion of his present publication; and this is the less necessary, also, because a considerable part of it has already appeared, at various times, in popular periodical works. It may suffice, with regard to *these Essays*, barely to enumerate the titles, assuring the reader that he will find in them much judicious remark, acute reasoning, important truth, and useful admonition. Part I. or Fundamental Principles, comprizes nine Dialogues, on the Peculiar turn of the present age, Importance of Truth, Connexion between doctrinal, experimental, and practical religion, Moral character of God, Free-agency of Man, (this is a very luminous defence of the Calvinistic tenet) Goodness of the Moral Law, Antinomianism, Human Depravity, Total Depravity of Human Nature; and five Letters, in farther elucidation of the last sentiment. Part II. contains Miscellaneous Pieces, on the Nature of Regeneration, Degrees in Glory proportioned to works of piety, the Unpardonable sin, the Ministry, the Manner in which divine truth is communicated in the Scriptures, Connexions in which the doctrine of election is introduced in the Scriptures, Evil things passing under specious names, the Deity of Christ essential to Atonement, Sonship of Christ, Obedience and death of Christ, Necessity of seeking those things first which are of first importance, Proper and improper use of terms. Part III. or Original Pieces, consists of three Conversations on Imputation, Substitution, and Particular Redemption, Answer to Three Queries (on the subject of predestination and human guilt,) Meditation on the nature and progressiveness of the heavenly glory.

The Three Conversations form, perhaps, the most interesting part of the volume, and may be considered, in some measure, as the counterpart to a sermon on the Divine Justice, noticed in our first Volume. In explaining the *rationale* of the scriptural account of vicarious obedience and atonement, p. 387. Mr. F. distinguishes two meanings of the word *impute*, ἀρᾶν, λογίζομαι, a proper and a figurative; of which the former is used in charging a person with what is actually his own merit or fault, and the second in charging him with what is actually another's. It is scarcely accurate to call these, two

meanings; but the distinction of the objects to which it is applied is obviously correct, and according to Mr. Fuller's reasoning of considerable importance. In this latter sense, he considers the sin of man as having been judicially imputed to the Redeemer and Substitute of Man, who *suffered as if* he had been actually guilty. The idea of *transferring* guilt or righteousness, Mr. F. rejects as palpably absurd, and urges that these can only be *imputed*, while their effects are transferred; it can never be said that Christ actually *sinned* or *was guilty*; nor that believers have actually *suffered*, and *are righteous*; but it is true, that Christ has suffered punishment for sinners, and that believers will enjoy eternal life through him, in virtue of his vicarious substitution.

Debts are transferable; but crimes are not. A third person may cancel the one; but he can only obliterate the *effects* of the other; the *desert* of the criminal remains. The *debtor* is accountable to his creditor as a *private* individual, who has power to accept of a surety, or if he please, to remit the whole, without any satisfaction. In the one case he would be just; in the other merciful: but no place is afforded by either of them for the *combination* of justice and mercy in the same proceeding. The *criminal*, on the other hand, is amenable to the magistrate, or to the head of a family, as a *public* person, and who, especially if the offence be capital, cannot remit the punishment without invading law and justice, nor, in the ordinary discharge of his office, admit of a third person to stand in his place. In extraordinary cases however, extraordinary expedients are resorted to. A satisfaction may be made to law and justice, as to the *spirit* of them, while the *letter* is dispensed with. The well-known story of Zaleucus, the Grecian lawgiver, who consented to lose one of his eyes to spare one of his son's eyes, who by transgressing the law had subjected himself to the loss of both, is an example. Here, as far as it went, *justice and mercy were combined* in the same act: and had the satisfaction been much fuller than it was, so full that the authority of the law, instead of being weakened, should have been abundantly magnified and honoured, still it had been *perfectly consistent with free forgiveness*.

Finally: In the case of the debtor, satisfaction being once accepted, justice *requires* his complete discharge: but in that of the criminal, where satisfaction is made to the wounded honour of the law, and the authority of the lawgiver, justice, though it *admits* of his discharge, yet no otherwise *requires* it than as it may have been matter of promise to the substitute.

'I do not mean to say that cases of this sort afford a competent representation of redemption by Christ. That is a work which not only ranks with extraordinary interpositions, but which has no parallel: it is a work of God, which leaves all the petty concerns of mortals infinitely behind it. All that comparisons can do, is to give us some idea of the *principle* on which it proceeds.' pp. 221—222.

Mr. F. may be considered therefore, as holding something like *General Atonement* and *Particular Redemption*, or as he expresses it, that "the particularity of redemption consists in

the sovereign pleasure of God with regard to the application of the atonement; that is, with regard to the persons to whom it shall be applied." The nature of this atonement or reconciliation may be understood from the following passage in the third conversation, in which *James* represents Mr. F.; *Peter*, a higher Calvinist; and *John*, a moderating friend of both.

'*John*. What are your ideas of that *reconciliation* which was effected while we were yet enemies.

'*James*. I conceive it to be that *satisfaction to the divine justice* by virtue of which nothing pertaining to the moral government of God hinders any sinner from returning to him; and that it is upon this ground the sinners are indefinitely invited so to do. Herein I conceive is the great difference at present between their state and that of the fallen angels. To them God is absolutely inaccessible, no invitations whatever being addressed to them, nor the gospel preached to them; but it is not so with fallen men. Besides this, as "Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people," I consider the actual reconciliation of the elect in the fulness of time as hereby ascertained. It was promised him as the reward of his sufferings, that he should "see to the travail of his soul, and be satisfied."

'*Peter*. Is there any thing in the atonement, or promised to it, which infallibly ascertains its application to *all* those for whom it was made?

'*James*. If by this you mean all for whose salvation it was sufficient answer, There is not. But if you mean all for whose salvation it was intended, I answer, 'There is.' pp. 243, 244.

On these principles it follows, that there is no natural impossibility which prevents fallen men from turning to God and obtaining eternal life; if they do not, it is because they are not. In this part of his views, Mr. F. has no controversy with the Arminians, though he considers that it is foreknown to whom this atonement will really prove beneficial; and they contend that it is contingent. Here they are at issue on a point of fact; the real question, however, on which this difference chiefly turns, is a question of mere mental science, whether moral accountability consist with the certain dominion of motives on the human mind.

We cannot refuse to quote the exhortation which concludes these conversations. We recommend it to all who are accustomed to dispute on the topics in question.

'Brethren, there are many adversaries of the gospel around you, who would rejoice to see you at variance: Let there be no strife between you. You are both erring mortals; but both, I trust, the sincere friends of the Lord Jesus. Love one another!' p. 251.

The concluding Meditation on the Blessedness of Heaven extends to the length of fifty pages, and abounds with serious and pleasing reflections. Here we could readily multiply extracts, but we rather refer the reader to the work itself.

cannot reasonably misunderstand the opinions it maintains, however he may estimate them; he must be struck with its uniform force and precision, and pleased with the cordial and scriptural piety of its intelligent author.

Art. X. *Observations on the Utility, Form and Management of Water-Meadows, and the draining and irrigating of Peat-Bogs; with an Account of Pringley-Bog, and other extraordinary Improvements, conducted for his Grace the Duke of Bedford, T. W. Coke, Esq. M.P. and others. By William Smith, Engineer and Mineralogist. 8vo. pp. 121. Price 10s.6d. Longman and Co. 1806.*

IRRIGATION, or the artificial watering of meadow-land, is an excellent, but in general an expensive, method of improvement, practicable only by wealthy agriculturists, and confined in its application to lands locally adapted for the purpose.

Mr. Smith, who appears to have been very successful in his undertakings of this nature, is a strong advocate for the practice; he writes on the subject *con amore*, and if his advice were taken, would not only drain and irrigate bogs and barren wastes, but would convert most of our arable land into luxuriant water meadows,

“ to fatten *sheep* flocks, and sturdy steers.”

as he himself expresses it.

“ The fertility produced by irrigation,” he very truly observes, “ is drawn from a source that deprives no other land of its benefit. Not so with land improved by manure, particularly in the vicinity of great towns. All extraordinary improvements of lands that are so situated, are derived from an extra quantity of the general produce carried there for consumption; consequently those lands which have furnished supplies, and are too remote to get manure returned, must be deprived of as much fertility as is added to the other; therefore such improvements cannot be of general utility.

“ There are many dreary wastes where no previous preparation is necessary to convert the worst of bog into the very best of water-meadow; nor will it be necessary to remove those large stones which, in many rocky situations, would be insurmountable obstacles to the plough. Irrigation has also the important advantage of perfecting a crop in cold and moist climates, where corn will not ripen; and therefore it is admirably calculated for high and damp districts, which are chiefly appropriated to the rearing of stock.” p. 36.

We are unwilling to agree with Mr. S. in advising farmers not to grow so large a quantity of wheat as they do, or in considering irrigation, in most cases, as the best, and eventually the cheapest, mode of improvement to be adopted.

It is not only the amelioration of meadow land that Mr. S. expects irrigation will be found applicable. “ It is a question,” he says, “ of the highest importance, whether,

upon particular soils, and under certain circumstances, it might not produce similar effects upon wheat, vetches, clover, saintfoin, ryegrass, or spinach, cabbage or broccoli, and many other plants of the field or garden."

With the exception of Mr. Smith's undue partiality for this system, we can recommend his book as of considerable merit and utility; conveying information of the modes he successfully adopted, with great perspicuity; and reasoning on their principles and effects with much force and judgement. His experience in draining and irrigation has been extensive; and he has had opportunities, under the patronage, and in the employment, of the elevated characters mentioned in the title-page, of conducting his plans to an extent unrestrained by pecuniary considerations. The water-meadows formed from Prisley-bog, of which engravings (on pewter-plate) are annexed, he aimed to make *a pattern of perfection*, and spared neither expense nor trouble in their formation. The adoption, therefore, of all he recommends, can only be the subject of contemplation with opulent landholders; and to such his book will be useful and acceptable.

Mr. Smith does not decide, whether the preference should be given to limpid, or to turbid water, for the purposes of irrigation; but he inclines to the former. It is probable that both opinions are in some measure well founded; where there is much sediment, the produce of grass may be more abundant, but of a rank and inferior quality; while pure limpid water may yield a finer, sweeter, and more valuable herbage, though less in quantity.

The results that are here given of the improvements at Prisley-bog, on which the attempts of the celebrated Mr. Elkington had been unsuccessful, are likewise inserted in the 4th volume of the Communications to the Board of Agriculture, with the same engraved plan.

The present Work contains also an account of the formation of Lexham water-meads, for which Mr. Coke obtained a gold medal; together with a description of some ancient water-meads in Cambridgeshire: the pope's legate, as Mr. Smith was informed, bought those manors of Queen Mary; and being versed in the Italian method of irrigation, established the works in question.

Mr. Smith writes with ease, and general propriety; but we disapprove, in such a work, the addition of poetical mottoes to the several chapters. They are the progeny of the author's own muse; and as we have not understood them all, it is the less surprising that we should not see their beauty or aptitude. His favourite figure is alliteration; of which the two following lines may be added to our former specimen:--

'Slide softly o'er each shaven slope.'

'By moving mills make meadows green.'

The work is neatly printed (at Norwich), and hot-pressed. Its external appearance very properly qualifies it for a place in the libraries of wealthy and intelligent land proprietors.

Mr. S., we understand, has been for some time engaged in investigating the stratification of this country; a task in which he is said to have been very successful. Part of his researches will shortly be communicated to the public.

Art. XI. *A faithful Account of an important Trial in the Court of Conscience.* By J. Jamieson, D. D. F.R. and A.S.S. Edin. &c. pp. 132. Price 2s. 6d. Williams and Smith. 1806.

THE proceedings of a court of criminal judicature, have furnished the ingenious author of this little volume with the structure of an allegorical representation of the trial of Man, as a sinner, at the bar of Conscience, the deputy of Divine Justice. The indictment is for High Treason against his legitimate Sovereign, not merely meditated in the mind, but manifested by overt acts. On this arraignment, Conscience is the judge; the word of God the counsel for the prosecution; and the multiform sophistries of the human heart, the advocates for the Prisoner. There is a quaintness in the names given to several of the persons introduced as witnesses and jury, which savours of the pen of our old friends Bernard and Bunyan, and which, we think, the author's ingenuity might have enabled him to avoid, without injury to the force of his narration.

The allegory is well conducted, and the interest rises gradually through the several stages, till it reaches its highest pitch at the passing of the sentence. The Court of Justice, and its contiguous apartments, are forcibly represented, and bring to our recollection the sublime description of the dilapidated palace of human nature, as ruined by the fall, to be found in an esteemed old divine, whose pencil has furnished our author with some of his highest colouring.

Interesting, however, as this "Trial" is, to a mind previously furnished with the religious knowledge necessary to qualify a reader fully to understand it, it possesses not that simplicity of narration, and variety of incident, which charm every one, whatever his endowments may be, who peruses the Pilgrim's Progress. It is necessary to have been more than a spectator of the solemn procedure, to feel the justice and truth of many parts of the recital. Every stage of the proceedings shews the author to be well acquainted with the great

cause at issue between God and man. The rights of the Majesty of Heaven are asserted with dignity; the nature of sin, as being nothing less than a traitorous attempt to usurp his throne, is strikingly characterized; and the inmost workings of the heart, in its advances from obduracy to genuine repentance, are accurately displayed.

It will be evident from what we have said, that we recommend the work, rather as a touch-stone for the conscience, than as amusement for the imagination. "*De te fabula narratur*,"—"Thou art the man," whose fate is so solemnly pending, and whose eternal felicity is thus at issue,—is the admonitory voice with which we would put it into the hands of our readers. Awful as the representation is, of the process against the prisoner, and calculated to excite the keenest emotions of the soul, it is but a dim and feeble picture of that solemn scene of which every eye shall be an interested witness.—We shall give, as a specimen of the author's manner, the speech of the prisoner, after having accepted the pardon *freely* sent him by his Sovereign, subsequently to his being found *guilty*.

'When his words at length found utterance, he said, "Suffer me thus for a moment to express my sense of unspeakable obligation to that gracious sovereign who hath given you a commission to proclaim pardon to so vile a wretch. I am indeed utterly unworthy of his mercy. While my heart is filled with joy in contemplating it, I at the same time feel the deepest sorrow on account of the ungrateful requital I have made. Now, now, I see that I have been hitherto blind to what especially constituted my guilt. I have indeed rebelled against one who still acted towards me as a father; but I have more than ever forfeited any claim to his favour by my conduct this day. The great cause of my refusal to embrace pardon, how muchsoever I have attempted to disguise it, has been the accursed pride of my heart. I was unwilling to be indebted to that Sovereign, against whom I had so heinously transgressed. I could not indeed believe that he whom I had so highly injured, could from the heart forgive me; for I measured the perfection of his character by the crooked line of my own. I found that I could not be cordially reconciled to him. But the words which thou (a messenger truly like thy master) hast spoken, have subdued my heart. I have been hitherto unwilling to renounce all ideas of my own importance, and disposed rather to perish under the consequences of my guilt, than to submit to be indebted to the services, the sufferings, or the intercession of another. But now I admire the love of the son of my sovereign, no less than that of his royal father. His love is beyond all parallel! "Is this the manner of man?" Instead of being debased by this submission, I now account it my true, my highest honour,—that "he loved me, and gave himself for me." My life will be too short, my most faithful services totally inadequate to repay—no, that is utterly impossible—even to express my gratitude for such ineffable mercy.' pp. 129, 130.

Art. XII. *The Conveniences, Principles, and Method of keeping Accounts with Bankers in the Country and in London*; with accurate Tables, adapted to the calculating of Interest Accounts with Ease and Dispatch, and to the discounting of Bills of Exchange; wherein the Table of Interest for one day is extended to one million pounds, for calculating Interest Accounts on the Principle adopted by the London Bankers. Also, other useful and extensive Tables. To which is added, a concise and Practical Treatise on Bills of Exchange, and Promissory Notes, including Bankers' Cash Notes and Checks. By William Lowrie, Sheffield. 8vo. Price 10s. 6d. boards Longman and Co. 1806.

SINCE banking houses have become so numerous, and paper money is almost the only circulating medium in this country, a work which has for its object to facilitate transactions with bankers, and to caution the unwary against the errors and dangers incident to paper currency, cannot be deemed superfluous.

This volume contains a good deal of original matter. The First Part, after mentioning the advantages of opening accounts with bankers, clearly and concisely describes the usual methods of conducting such accounts bearing interest, illustrated by specimens. Tables of Interest, beginning with the year, and continuing progressively to the end of it, on a scale rather extensive, are peculiarly adapted to these accounts, and are so constructed, that the interest may be found with great facility. Tables of Commission, Discount, &c are also introduced; they are at the most common rates, from 1-8th to 25 *per cent.*; the calculations are not confined to pounds only, as is usual in other Tables of the like description, but they are regularly brought down even as low as to sums producing one farthing. The author describes the methods which he adopted to prevent errors, both in calculating and printing the Tables, and says, "he feels confident they are perfectly correct throughout, even to a single farthing."

The Second Part treats on Bills and Notes, under distinct heads, methodically arranged, shewing what is essentially necessary to be attended to, and what is principally to be avoided, in the different transactions with this species of currency; pointing out also the regular mode of proceeding in every stage of the progress of Bills, from the time of drawing to the time of payment, with the proper measures to be taken by all the parties when they are returned or dishonoured.

The book is recommended to the public by Mr. Nutt, Governor of the Bank of England, and several other Bankers and Merchants,

Art. XIII. *The English Liturgy, a "Form of sound Words."* A sermon delivered in the Parish Churches of St. Bene't Gracechurch, St. Mary, Stoke-Newington, and St. Mary, Islington. By George Gaskin D. D. Rector of St. Bene't's, and Stoke-Newington; and Lecturer of Islington. 8vo. pp. 24. Price 1s. Rivington. 1806.

DR. Gaskin proposes to prove the Liturgy of the Church of England to be "a form of sound words,"

In virtue of its being constructed, according to the best models of christian antiquity, and as it includes all things requisite to the orderly administration of the Sacraments, and the reverent and edifying public performance of other divine services :—*in virtue* of its implying, that the Church, whose Liturgy it is, is of an apostolical constitution :—and in *consideration* that it asserts and inculcates the pure and genuine fundamental doctrines of Christianity p. 7.

The *consideration* which closes this argument, might alone be sufficient to vindicate the character here claimed for the English Liturgy: and we imagine that few of our readers would be disposed to controvert it. The *first* position here laid down, also, may be admitted by those, who doubt, nevertheless, whether "precomposed devotional forms were used in the *very first* age of the Christian Church." p. 8. The chief opposition to our author's argument, is likely to be directed against his *second* proposition; if its obscurity does not preclude refutation. Dr. G. has not clearly explained *how* "the liturgical offices of the Church imply her having an *apostolical constitution*." p. 10. He seems to lay the principal stress on her episcopal government: as he remarks that

'The first officers were denominated *Apostles*; but that name extended to few, if any, but the persons, to whom the commission was primarily granted. Their immediate successors were termed *Bishops*, and this appellation has prevailed in the succession, to our day.' p. 12.

It might be supposed, from this mode of expression, that there were *not* bishops during the apostolic age: but as they are often mentioned in the New Testament, they might more justly have been called *contemporaries*, than *successors*, of the apostles. It is indeed evident, that, so early as between the dates of Clement's and Ignatius's epistles, the title of *Bishop* acquired a different sense from that in which the inspired writers used it. They called the *same* persons *bishops* and *elders*; that is, presbyters: but *Ignatius* plainly distinguishes the bishop from the presbyters, as presiding over *them*, and the church to which they ministered. We do not think either that Episcopalians can *prove*, or that Anti-episcopalians can *disprove*, this change to have occurred during the lives of the *Apostles*: but we are decidedly of opinion, that it is unsafe ground for any *protest*:-

ant to take, in proof of the *Apostolical* constitution of the church to which he belongs; for if it becomes of any vantage to his communion, it must be doubly serviceable to the Church of Rome.

The regard which Dr. G. expresses for the leading doctrines of the Gospel, and for a practice suited to their holy tendency, as well as the conscientious piety indicated by the tenour of his discourse, merit our cordial commendation.

Art. XIV. *A Defence of the Established Protestant Faith*. A Sermon preached in the Parish Church of St. Mary, Newington Butts, Oct. 19. 1806; being the Sunday following the Interment of the late Rt. Rev. the Lord Bishop of St. Asaph: with an Appendix, containing a Sketch of the Life of the Bishop. By Robert Dickinson, Curate and Lecturer. 8vo. pp. 38. Price 2s. Rivingtons, Hatchard. 1806.

THIS discourse, which is founded on Jude, v. 3, appears in a very short time to have reached a fourth edition. After an attentive perusal of it, we cannot but ascribe so rapid a sale, rather to its professed allusion to Bishop Horsley, than to its intrinsic merit. Its design, however, merits higher praise than its execution. The author introduces his eulogium on the celebrated prelate abovementioned, by seconding his Lordship's formidable attack on the modern Unitarians: but it is—*haud passibus equis*!! Mr. D. does not seem, indeed, to have much knowledge of the adversaries with whom he has ventured to skirmish. It will, perhaps, be acceptable information, if we apprise him, that a very numerous body of Dissenters, whom he supposes to be a branch of the Unitarians, are, and always have been, their stedfast opponents. The following passage of his sermon, p. 11, will explain our meaning.

‘The Unitarians who form one class, consisting of Arians, Socinians, Independants, and the like, argued and still continue to do so, that the “Doctrine of the Trinity is an absurd system; that the Worship of Jesus Christ is downright Idolatry, and even high Treason against the one Supreme God.”

We hope that the author will be gratified to learn, that the *Independents*, in general, are as firm Trinitarians as himself.

A similar deficiency, either of information or of precision, occurs, p. 15, where Mr. D. tells us, that “Saint Paul and Saint Peter contended against Jews, Pagans, and other descriptions of Sectarists, whom they call Heretics.” A note refers to 2 Peter ii. 1: but we cannot learn from it, that *Jews* and *Pagans* were ever called either *Sectarists* or *Heretics*, by any body before Mr. D.

We have the pleasure most heartily to approve of the following brief admonition, which stands (oddly) between the Sermon and the Appendix,

‘Clergymen who live by the Church, and preach against it, may be considered as Enemies to the Ecclesiastical and Civil State, and Rebels to their God. The late Edward Evanson was turned out of the Church by the inhabitants of Tewkesbury for a less offence than what was lately committed in a sermon preached at an Archdeacon’s Visitation.’ p. 26.

What the author terms an *Appendix* is really a heterogeneous assemblage of notes. A few of these contain some anecdotes of the late Bishop. He was born at Thorley in Essex, in October, 1732; became curate to his father at Newington Butts, to the rectory of which he succeeded, together with other benefices; was made chaplain to Bishop Lowth, and archdeacon of St. Alban’s. By Lord Thurlow he was recommended to the bishopric of St. David’s, and thence translated to that of Rochester, and the deanery of Westminster. He publicly opposed Lord Sidmouth’s peace with France, yet was soon after promoted, by that upright and candid minister, to the see of St. Asaph. His second wife died, 2d April, 1805, aged 54; and the Bishop, who appears to have tenderly loved her, dying eighteen months after, at the age of 73, was reunited with her in the same grave. Of his Lordship’s talents, more than one opinion can hardly be formed: in doctrine, he was a zealous, as well as able defender of the articles to which he had subscribed; it is deeply to be regretted, however, that his writings, of which alone we presume to speak, did not breathe a spirit equally conformable to the Gospel.

Art. XV. *The Poetical Works of Hector Macneill, Esq.* A new Edition, corrected and enlarged. 2 Vols. foolscap 8vo. pp. 370. Price 12s. bds. Edinburgh. Mundell & Co. London. Longman & Co. 1806.

THE limits to which our notice of New Editions, especially of popular works, is necessarily confined, forbids our examining at length the merits of these handsome little volumes. Most of the poems, which they comprise, were published together in 1801, and many of them have appeared separately in various fugitive publications. Some of the songs are well known in connection with favourite Scottish airs, but the most important poem which has been circulated separately, is “*Scotland’s Scaith, or the History of Will and Jean.*” This interesting poem, on which the author’s reputation in his native land has chiefly rested, was written with a noble and patriotic motive—that of warning his countrymen against the evils of drunkenness; and from its immense sale and universal popularity, we should hope that his benevolent views were not wholly disappointed. It relates the progress of two virtuous and happy *cottiers* in Scotland, from comfort and prosperity to utter wretchedness; the husband wasting his time, money, health, and good humour, at a club, and the

wife being driven to intoxication at home, to alleviate her solitude and anxiety, and stupify her feelings under the pressure of distress.

This poem furnished the subject for Wilkie's celebrated painting, the *Alehouse Politicians*, exhibited last year at Somerset House; in which this young Scotsman displayed abilities so remarkably eminent, as well as premature, that his admirers have even termed him the British Teniers.

With regard to the poems in general, they are not without merit; to some readers this will appear greater than it is, and to others less, from the dialect in which they are mostly arrayed. On the aptness of this dialect to humorous, pastoral, and lyric poetry, the author has some very sensible remarks; but the manner in which his compositions remind us of Burns's, renews a standard of excellence in our minds, by which they cannot be favourably estimated. He succeeds best in ballads; and some pretty specimens of this kind of writing are to be found in the present work. Some of the longer pieces, however, are very deficient, both of poetry and interest.

Among the few poems which are added in this edition, we select the following:—written during the prospect of invasion.

I.

'J. HARK!—hark! the sound of battle!
Warning thrice, the cannons rattle!—
Fast o'er plain and mountain brattle
Scotia's thousands brave!

'A. Never!—*never* mair to tell
When freedom fought!—where valour fell!
Nor return! till death's sad knell
Toll warriors to the grave!

'J. Awa wi' fear!—stop that tear!
Freedom's cause to freemen's dear!
Valour, Annie!—valour! valour!
True valour shields the brave!

II.

'A. What shields the *helpless*? Johnnie,
Wha guards a wife like Annie?
Trembling here, wi' infants bonnie!
Sever'd frae the brave!

Wha smiles to banish fear?

Wha remains to stop the tear?

'J. Faithful love, and heaven's kind care,
My Annie's peace will save!

Then banish dread!—tear ne'er shed!

GALLIA's chains for slaves are made!—

Britons, Annie!—Britons! Britons!

Free Britons scorn the slave!

III.

- * *A.* Gang—gang! then, dearest Johnnie!
Slavery's ill's the warst o' ony!—
 Heaven and virtue guard your Annie!—
 God direct the brave!—
 This warm kiss before you start!
 Place this token near your heart!—
 Friendship now and peace maun part,
 Dear freedom's cause to save!
- * *J.* Then banish dread!—tear ne'er shed!
 If freedom fa's, love's joys drap dead!
 Freedom, Annie! Freedom! freedom!
 Blest freedom! or—the *Grave*!

IV.

Wi' trembling hand, and heart sair knockin,
 Round his neck she tied love's token;
 Sighed, and cried, in words half spoken,
 Heaven shield the brave!

The trumpet blew! the warrior flew;
 Met Scotia's freemen, dauntless, true!
 Firm their step! ranks RED and BLUE,
 Cried, *Victory*, or the *Grave*!

Then, Tyrant, dread! to conquest led
 Bands in freedom's armour clad!—
 FREEDOM! Tyrant!—Freedom! Freedom!
 Blest Freedom! shield the brave!

We are sorry that there should be any thing in these poems deserving of reprobation in a moral view; but many of them are speckled with a profaneness, and a sort of licentious jollity, which are disgraceful to the author, and must be disagreeable, though not, we think, pernicious, to any sensible reader.

The work is ornamented with some pleasing engraving from designs by Stothard, and has a Glossary subjoined to the second volume.

Art. XVI. *The Primitives of the Greek Tongue, in Five Languages, viz. Greek, Latin, English, Italian, and French; in verse.* By J. F. Alphonse Roullier. 8vo. pp. 120. Price 3s. 6d. Longman and Co. 1806.

THAT great advantages may be derived from committing to memory the primitives of the Greek, or Oriental languages, we have not the smallest doubt; and daily experience renders it equally certain, that the memory seizes and retains any metrical composition with far more facility than the same quantity of prose. On these principles Mr. Roullier has undertaken the task of preparing the Greek primitives, for the use of schools, in hexameter verses, explaining them by the Latin, English, Italian, and French synonymes, and professing to pay strict attention to the quantity of the Greek, Latin, and Italian words. It is obvious that this would be

a work of no inconsiderable utility, but certainly very difficult, and, if strict accuracy be required, totally impracticable. The unmanageable quantity of the Greek words in the list of primitives, is enough to render this evident. It must be necessary, therefore, in some cases, to begin the line with a Trochee, a Molossus, a Tribrach, &c. On other occasions, where the words are short in length or quantity, the author must fill up his line with synonymous or expletive words; hence Mr. R. admits such lines as the following:

Χθὴς, *heri*, yesterday, *jeri*, hier (on traduire)
 Φαλὸς, *splendidus (est)*, clear and bright, *chiáro*, brillant, clair.

Another liberty which Mr. R. seems not to scruple, is expressing or sinking the final *e* in the French words, as convenience dictates. He may fairly claim our candour, in using such necessary licences, and our praise, if he uses none that are not absolutely necessary.

In many cases, perhaps in half the number, Mr. R. has been able to avoid any such blemishes; we should be highly pleased with his catalogue if it contained no lines inferior to these.

Διένω, *dilaniare*, to tear, *stracciáre*, déchirer.

Λύσσα, *canum rabies*, madness, *la rábbia*, la rage.

Κοιμάω, *dormire*, to sleep, *dormíre*, s'en dormir.

Αγχιέω, *simul esse*, to crowd, *radunársi*, s' assembler.

Καυχασυδὸς, *jocus*, a loud laugh, *cachínno*, ris d' éclat.

The last line will show that the synonymes are not invariably perfect.

There are some lines, however, which, with every allowance, we have scarcely been able to scan in any manner. We select only the following.

Ψιθυρεῖ, *susurrus*, whisper, *bisbiglio*, chuchottement.

Ψυχή, *anima (est)*, the soul, *P'ánima*, l'ame exprimera.

In many lines, we think, improvements might be suggested, and Mr. R. will probably revise his work if the public should demand a new edition. How far it will be found useful in schools, we cannot predict, but it certainly deserves a fair and liberal trial, and Dr. Vincent's acceptance of the author's dedication, may be considered as confirming that opinion. The chief obstacle will be the frequent irregularities in the first foot of the verse, and the uncouth pronunciation of the English and French words. The principal derivatives are properly subjoined at the foot of the page.

Mr. Roullier, we understand, is known in the metropolis as a teacher of the French and Italian languages; the present work, whether it succeed or fail, is creditable to his abilities.

Art. XVII. *The Rise, Fall, and Future Restoration of the Jews.* To which are annexed, Six Sermons addressed to the Seed of Abraham, by several evangelical Ministers; concluding with [the last of which is] an elaborate Discourse by the late Dr. Hunter, entitled, "The Fullness of the Gentiles coeval with the Restoration of the Jews." 8vo. pp. about 280, price 5s. Button, 1806.

THE historical part of this volume is highly interesting and affecting, though the style might have been more correct and perspicuous. It consists of six chapters, in which are concisely narrated, the general history of the Jews—their state at the birth of Christ—the sufferings they have met with in England—their present condition in France and Germany—the sentiments and sects of modern Jews—and the views of eminent di-

vines respecting their restoration. The author has taken very commendable pains in compiling this part of the work, and it presents us with a deplorable account of the vices and subsequent calamities of the Jewish people. "At present their number is computed to be 3,000,000, one of which resides in the Turkish empire; 300,000 in Persia, China, India, or Tary; and 1,700,000 in the rest of Europe, Africa, and America." Who can read the facts here adduced without astonishment, without pity, accompanied with an ardent desire for their predicted restoration to the blessings resulting from faith in the Messiah!

It might be expected, that while extraordinary exertions were made by respectable societies, for the diffusion of gospel truth, some efforts would be undertaken toward the conversion of the Jews. Accordingly, several ministers established a lecture in London, which was designed principally for their benefit. It was supported till the Jews discontinued their attendance. The six sermons annexed to this history, were preached on those occasions, by Dr. Haweis and Hunter, and Messrs. Love, Nicol, and Greathead. They possess various kind of merit, but all of them are appropriate and useful. The first and fifth, by Dr. Haweis, contain just sentiments, expressed in an easy, flowing style. The second, by Mr. Love, is the most eloquent, though not uniformly striking. The third, by Mr. Nicol, is plain and scriptural. The fourth, by Mr. Greathead, is very argumentative and forcible. The sixth, by Dr. Hunter, is not such an elaborate discourse as the title-page announces: the leading thoughts are borrowed, and it is certainly inferior to many productions of that elegant writer. We were concerned to find, toward the conclusion, such a confused attempt at damping christian zeal, mingled with desires for its success. This forms a striking contrast to the excellent conclusion of the fifth sermon.

We regret that some one of the preachers did not more distinctly aim to impress the Jews with a sense of their predominant vices. There are many parts of the Old Testament which directly oppose the indecision, the worldly-mindedness and dishonesty, which are so notoriously observable in their general character. This mode of address might have furnished many powerful appeals to the conscience, while it exposed some of the latent causes of their rejection of Christianity.

We could wish that this useful volume might be generally perused among Christians, and if some benevolent persons were to adopt measures for promoting its circulation among the unhappy descendants of Abraham, it might be instrumental in removing their awful prejudices, and exciting them to receive the great and glorious truths of the gospel.

Art. XVIII. *The Botanists' Guide through England and Wales.* By Dawson Turner, F.R.S. &c and Lewis Weston Dillwyn, F.R.S. &c. 2 vols. 8 vo. pp. xvi, 804. Price 14s. boards. Phillips and Fardon. 1806.

THIS laborious, and on the whole judicious, publication, will be found generally useful and interesting to the lovers of botanical science. The object of it is to furnish a list of such plants as are of comparatively rare occurrence, with the places, in the several counties, where they are found, and a reference to the writers on whose authority they are inserted. The mistakes, as might be expected, are most numerous in the *cryptogamae* class, although the Fungi are entirely omitted. The counties are arranged alphabetically.

How far this serviceable task has been accurately executed, the experience of botanists in general, who use the work, can alone satisfactorily decide. There are many points on which the plan itself is open to exception; though Messrs. Turner and Dillwyn's choice of difficulties appears to us to have been for the most part well founded. The omission of the General Index, notwithstanding its length, would certainly have been an unpardonable defect; and we are almost surprized that it ever entered into the contemplation of the compilers.

Art. XIX. *A Letter to Lord Porchester, on the present degraded State of the English Clergy.* pp. 24. Price 1s. Bell, Hatchard. 1806.

IF the clerical office be nothing more than any other reputable mode of getting a living—if talents and education be a sufficient, as well as essential qualification—if receiving a benefice incurs no special duties, and requires no sacrifices—in short, if the Clergy have all lied unto the Holy Ghost when they entered into holy orders—they may well reccho the complaints of Eugenius; they may naturally bewail their degraded state, and lament that they are excluded from the House of Commons, and compelled to reside in the parishes by which they are fed. Now this is not the case; and therefore the English Clergy, with the exception of a certain number of secular and irreligious individuals, will disclaim our letter-writer as an advocate, and will think that while he has discovered some literary talent in this performance, he has also betrayed a remarkable deficiency of Christian principle.

The grievance of which he complains, as befalling younger brothers who are brought up to the church, and afterward succeeding to a fortune which places them above the trade to which they served an apprenticeship, are still excluded from a seat in the House by the “indelibility” of the clerical character, appears to us to admit of this easy answer. The sincere and devout Christian, who has entered conscientiously upon the functions of the sacred office, will not find himself embarrassed by the accidental acquisition of wealth. He has before employed his time to the noblest of all purposes; he will now employ to the same purposes, both his time and his money, and will leave to others, without a sigh, parliamentary duties and toils, the title of M. P. and the privilege of franking. But as for the base and depraved hireling, who has assumed the holy garb with perjury, let him keep it with vexation; he has taken charge of the flock, not to feed, but to shear it; let him regard it as the least of his due punishments, to languish in vain for a more splendid occupation.

Art. XX. *The Young Christian's Guide; or, Suitable Directions, Cautions, and Encouragement, to the Believer, on his first Entrance into the Divine Life.* By Charles Buck. 8vo. pp. 190. Price 3s. Williams and Co., Baynes. 1807.

THEY who never feel any doubts, or perplexities, or apprehensions, have reason to feel many; if in this respect they differ from real Christians, perhaps they also differ in their ground of hope, and will also differ in their final destiny. Such persons would deem it an insult, to offer them this useful and sensible book; the language of their feelings is, “They that are whole need not a physician, but they that are sick.” Just in this manner has the genuine Gospel been always rejected: and it is an

honour to any publication to be rejected on the same terms. But the 'Christian indeed,' in all stages of his pilgrimage, will read it with pleasure and benefit; at the outset especially, he will find it a collection of instructions, which the experience of others has furnished, highly valuable for his *direction, encouragement, and caution*, according to the nature of his case and condition. From a work of this nature, in which too we see scarcely any thing to disapprove, it is difficult, and perhaps unnecessary, to select any specimen; every page contains admonitions, which must be appropriate and beneficial to different readers. Very few cases, indeed, ordinarily occur, to which it will not afford some applicable lesson. The following extract, however, may be regarded as an example of Mr. B.'s manner.

'Beware of a narrow bigoted spirit. Young disciples are liable to fall a victim to this. Not that you are to make no distinctions; to imagine that the opinions of men are of no consequence as long as they are charitable and moral. There is a counterfeit candour which admits error with the same unconcern as if it were of no consequence: but where is the excellency of that kind of charity that insults the understanding, smiles at sin, trifles with truth, covers every failing with a gloss, and suffers our fellow-creatures to go on in the most awful state of rebellion against God? Such a spurious candour you must reject, whatever reproach and insult it may expose you to. There is, however, a narrowness of mind which becomes exceedingly injurious, of which you will do well to beware. Bigotry is a severe judge sitting upon the throne of ignorance, and passing the sentence of condemnation upon all who differ in the least from the opinions of its subjects. Persecution and cruelty are her servants, carrying her sanguinary commands into execution. Now who would wish to harbour such a detestable monster? a monster that would put out every one's eyes but its own; that would proscribe every sentiment except that which she admires; that wishes every understanding to be swallowed up in one; that would destroy every mode of worship but that which she adopts; in fine, that would depopulate the church, and reserve heaven only for a few solitary individuals. Cherish, therefore, a liberal expansive spirit, that shall disdain the fetters of bigotry, rise superior to party zeal, pity a foe, smile upon a dissenting but conscientious brother, and wish well to all mankind.'

The gender of Bigotry, in this paragraph, by some oversight, has not been accurately preserved.

The statements and directions are throughout illustrated and enforced by anecdotes of eminent Christians, and extracts from approved writers; in fact, the works * on which Mr. Buck has before engaged, were no bad preparation for a task like the present.

ART. XXI. WERNERIA, (*Part the Second*), or Short Characters of Earths and Minerals; according to Klaproth, Kirwan, Vauquelin and Haüy. By Terræ Filius Agricola. pp. 100. Price 4s. 6d. Baldwin. 1806.

THE first part of this little work was published in 1805; it contains short characters of the earths, thrown into verse, with the design of

* Anecdotes, &c. religious, moral, and entertaining, (Ecl. Rev. Vol. I. 679.) Treatise on Religious Experience, (Ecl. Rev. Vol. I. 787.)

fixing them on the memory. If this had been done in rhymes, there would have been some chance of success; but of what description of poetry are the following lines, from the work before us, on Metals?—

“Metallic substances possess the power
The fire electric to conduct, with, or
Without metallic brilliance, as certain
Bits of silver red, and the brown oxyd
Of crystal tin.”

On Mercury, Terræ Filius writes,

“Unaltered it remains to simple heat
Or air expos'd, but by agitation
It will a black, and then an oxyd red
Become with aid of fire, from whence you may
By force of caloric the ruby calx
To its metallic state again recall.
With different acids when to an oxyd
Brought, it readily combines, if set free
From these, whate'er's thrown down with sulphur mix'd,
Will by the aid of gradual heat explode.
This metal once by chymists long ador'd
Besides its antisyphilitic use,
Works the gold ores, makes mirrors, gilds, and paints.”
“Cobalt less than bismuth weighs, ready is
To break, &c.”

Never was the use of the fingers more incontestably established, in the measuring off crude prose into miserable verse; it would be well to correct this operation always by a slight reference to the pronouncing Dictionary.

With the exception of this part of the plan, to which the author attaches the chief merit, we willingly recommend his book. The metals are scientifically classified and described in the notes, which contain a variety of matter that is highly interesting to the student in chemistry and mineralogy. The information, however, is not always complete; as in the instance of mercury, where the temperature at which mercury congeals, is not noticed.

Part of this volume consists of a supplement to the First Part, or Short Characters of Earths, in which *moraxit*, *allochroit*, &c. are described.

It is terminated by Tables of minerals arranged according to their genera, species, varieties, specific gravities, primitive crystals, and component parts; and an Index of minerals and metals with their places.

The punctuation is very incorrect, and frequently obscures the meaning.

Art. XXII. *Letters from the Dead to the Living; or Thoughts on the separate State of departed Spirits.* With the Conflicts of Passion, and Triumphs of Faith, an Ode. By J. L. Abington, author of “*The Consummation*, a Poem.” pp. 76. price 1s. Button.

IN imitation of the pious Mrs. Rowe, Mr. Abington has essayed to affect the living with the supposed correspondence of the dead—of souls immured in the bottomless pit, and of spirits before the throne of God. And it becomes us to acknowledge, that though the author's fancy has far outstripped his judgement, he is ever aiming to do good, by comforting the disconsolate, or warning the guilty.

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It is possible that these endeavours may, in some instances, be found successful; but we should earnestly deprecate their effect on any individual whose literary taste and satirical propensities were under no controul from religious impressions.

Of Mr. A.'s piety and good intentions no doubt can be admitted; but we cannot congratulate his muse. He has lived forty years, as he intimates, and yet has scarcely arrived at mediocrity; can we augur for him any brilliant fame from future attempts? Should he again appear as a writer of prose, we hope to see him in a less exceptionable form and fantastical attire. Sobriety of thought, and pure English too, are highly becoming in a man of years.

Art. XXIII. *Jesus Christ the Mediator between God and Man, an Advocate for us with the Father, and Propitiation for the Sins of the World*, Third Edition. small 8vo. pp. 220, price 3s. Hatchard, Rivingtons. 1806.

THIS old-fashioned treatise appears to be the labour of some worthy man in the early part of the last century, in opposition to those who deny the atonement and satisfaction of Christ; and more particularly in reply to Mr. Chubb's pamphlet "On Reason, with regard to Religion, &c." We refer to the booksellers for the reasons of its republication. For ourselves, we are satisfied with this transient notice of a little book, taken down from an old dusty shelf, and marching back to the place from whence it came with the utmost solemnity and decorum.

Art. XXIV. *A Sermon occasioned by the Decease of the Rev. Thomas Towle, B. D. on December the 2d, in the 83d Year of his Age, preached at Aldermanbury Postern, December 14th, 1806.* By William Kingsbury, M. A. And the Address delivered at the Interment in Bunhill Burial-Ground, Dec. 10. By John Kello. pp. 59. Price 1s. 6d. Black and Co. Conder. 1806.

THE Rev. Thomas Towle had enjoyed, for many years previous to his death, a very considerable degree of estimation and influence in the Independent denomination, to which he was warmly attached; a distinction, which is always due to "the hoary head when found in the way of righteousness;" and to which Mr. T. appears to have a still more honourable title from his sound understanding and prudence, and his tried integrity. He had presided over the church now assembling at Aldermanbury Postern, for fifty nine years, having officiated in that meeting-house, more than two thirds of this period. From the sketch of his character which Mr. K. has introduced into this discourse, he appears to have been a solid, learned, orthodox, and faithful preacher, strictly attached to the truths which he had professed early in life, yet capable of feeling respect, and displaying civility, toward those who differed from him conscientiously; a close student, a rigid economist of time, punctual to his engagements, and accurate in his affairs; facetious in conversation, yet serious when religion was the theme; and patient, under the tortures of the stone, to a degree which deserves to be recorded.

After having been, for a series of twenty years, afflicted with one of the most cruel diseases to which human nature is liable, he was one-and-twenty months confined to his bed; his anguish was without intermission, day and night. During this tedious confinement in a solitary chamber; debarred from his study and his books; disabled for his delightful work;

shot out of the sanctuary of his God; incapable of any business and of salutary exercise, and of enjoying the conversation of his friends; all which must have been exceedingly irksome to one of his active, cheerful and sociable disposition, he never was heard to murmur against the great Sovereign of the Universe.' p. 44.

Mr. K. has not pretended, that this venerable and excellent man was faultless; but confining his remarks to such parts of his character "as deserve imitation, he leaves to others, should any be so disposed, to point out its blemishes." Mr. T. appears to have been anxious that his flock should be well established in the faith and doctrine of the Gospel, and fearful lest they should "be led away by the blind impulse of the imagination and the passions." To this cause the dryness of his style and delivery is ascribed; the same habitual feeling, we should suppose, would render Mr. T. somewhat severe toward christians of more glowing piety, or, rather, perhaps of more sanguine temperament. He was one of the few ministers, it is remarked, who have gone through a regular exposition of the Old Testament in their weekly services; in this task he was employed about thirty seven years.

Mr. Kingsbury's sermon is suitably founded on Philipp. 1. xx. xxi.: having explained this passage as declaring, that the gain which believers derive from their relation to Christ produces devotedness to his glory, the preacher states the prerequisite qualifications for such a spirit, and then illustrates his subject by describing the various nature of the Christian's gain, and the different modes by which he may magnify the Redeemer. The discourse is highly appropriate, and contains many useful and impressive observations.

Mr. Kello's Address is sensible, pious, and interesting: it makes some slight references to the character and demeanour of his venerable friend, but properly aims to impress the heart, and the conscience of the spectators, rather than to feed their curiosity.

Art. XXV. *Napoleon and the French People under his Empire.* By the Author of Bonaparte and the French People under the Consulate: from the German. 8vo. pp. 421. Price 9s. bds. Tipper and Richards. 1806.

Art. XXVI. *A Translation of a Fragment of the XVIIIth Book of Polybius,* discovered in the Monastery, of St. Laura, on Mount Athos. By the Count D'——. A new Edition revised, &c. small 8vo. pp. 157. Price 3s. 6d. Egerton. 1806.

WE notice these publications under one article, because the "Fragment of Polybius" is comprized in the larger work, as an Appendix; they are both translated from the French, and by different hands, but we have not the means of ascertaining their respective merit in point of correctness. That which is published separately is the more diffuse, and therefore is probably the more indebted to the translator. This pretended fragment of Polybius, is notoriously a political *jeu d'esprit*; in which the character and successes of the French, and the subjection of Europe, are ingeniously represented under a view of the ancient world nearly at the commencement of the second century B. C.; the parallel in some of its points is singularly accurate, and the allusions throughout are very cleverly contrived. It will be obvious to the reader *who is who* among these celebrated personages. The comparison of Britain and France with Carthage and Rome has been incessantly repeated for many

years; it is for our humiliation and reform, for our vigour and prudence and unanimity, to supersede its application in the issue. Philip represents the unfortunate emperor of Austria, and Antiochus, then the unconquered and neutral king of Syria, is a counterpart of the humiliated sovereign, whose fate, when this was written, was undecided, and whose misfortunes, at this very moment, claim the pity of all Europe. This fragment consists of three speeches; Hannibal, in the council of Antiochus, pleads the cause of Europe and recommends an alliance with Philip against his victorious enemies, the Romans; he is answered by Polycrates, a favourite minister, and we will suppose a venal tool of the military power; Callisthenes, a patriotic counsellor of state, replies with great force and vehemence to the arguments for peace, and urges the necessity of a general and perpetual confederation against the treacherous designs and gigantic ambition of the common enemy. T. Flaminius is compelled to sit for a likeness of Bonaparte; he is as much degraded in a moral view, we conceive, as he is flattered in an intellectual. Many other characters of the present scene are ingeniously drawn in the persons of Arsaces, Ariarathes, &c. In the smaller work, some severe allusions to the unfortunate Duke of Brunswick are supplied only by dashes. We have read this historical declamation with much interest, and reluctantly suppress the sentiments which it excites. But the utility of the plan appears very questionable, except as a mere gratification of curiosity. We are disposed to apply to it, the censure of Dr. Johnson on the performance of Lord Granville, who translated the *Philippics* with “a design, surely weak and puerile, of turning the thunders of Demosthenes on the head of Louis.”

This fragment forms about one fourth of the larger volume; the principal part of which is a translation from the German. It is professedly an invective against Bonaparte, and comprizes all the charges which have been urged, true or false, against him. They are chiefly disbelieved, we fear, because they are too atrocious to be credible; the self love of human nature, and its admiration of intellectual energy, unite to suppress accusations, which degrade it below the rank of brutes, to that of fiends and furies.

The Appendix contains, beside the Polybian Fragment, the letter of Leibnitz to Louis XIV, on the conquest of Egypt and the East, a Letter from an Englishman to the First Consul, and lastly, a parallel between Charles VII. of France in the 15th century, and Bonaparte,—the least applicable and interesting part of this compilation.

Art. XXVII. *The Friend of Youth*; or candid Advice to Parents and Guardians on the Choice of such Trades, Professions, and Employments, as may be suited to the Tastes and Genius, to the Talents and Propensities, to the present Circumstances and future Hopes, of their respective Children and Wards. 12mo. pp. 430. Price 6s. Ridgway. 1806.

WE opened this book with no little prepossession, because a work of the kind is evidently a desideratum; and on finding that the compiler possessed talents competent to a higher office, that his remarks were judicious, and his style respectable, we were prepared to announce it in very flattering terms. Unfortunately we discovered that his actual knowledge of the several trades he mentions, in their varied local and personal relations, was extremely superficial, and that the practical information he had communicated was comparatively small and indefinite. If more

pains had been taken to collect and digest accurate details of all the subjects essentially important, the work would have gained a double advantage; for the space occupied by irrelevant quotations, classical allusions, historical anecdotes, notices of chartered companies, and especially by a trite repetition of popular clamours and prejudices, must necessarily have been otherwise employed. At least one half of the work will be of no service with regard to the object it is designed to promote; the other half, we doubt not, will be found useful to parents and guardians in that important task, the choice of employment for youth. Many of the sections contain useful and correct observations, on the expenses incurred in apprenticing and setting up young people in the respective branches of business, and the probability of procuring a livelihood; in others, they are vague, and little applicable to the different situations of life. The admissions relative to the influence of certain pursuits on the health and morals of the individual, and to the talents requisite for undertaking them with success, are particularly excellent.

Art. XXVIII. *La Floresta Española; ó piezas escogidas en prosa, &c.* Select Passages in prose, extracted from the most celebrated Spanish Authors, ancient and modern. To which are prefixed Observations on the Origin, Progress, and Decline of Literature in Spain. 8vo. pp. 200. Price 5s. bds. Boosey. 1807.

THIS selection is executed with considerable propriety, and will be found useful to young students of the Spanish language, for whose service it is designed. The knowledge of that rich and noble language, is daily gaining ground among us; and the present is another instance, in which the progress of literature has been accelerated by the exigencies of commerce.

Art. XXIX. *A new Method of brewing Malt Liquors, in small Quantities, for Domestic Use.* By J. Rawlinson. 8vo. pp. 32. Price 1s. Johnson. 1808.

THE amount of the information which these scanty pages convey, is that strong beer is pernicious, and that small beer will in process of time become stale. The author's directions for brewing contain nothing but what may be read in the works of Mrs. Glasse, Mrs. Harrison, and other professors of the culinary art, and heard from every old woman in the country. The proportions of malt and hops to the quantity brewed are well enough; but no person who knows how much of these ingredients is necessary for strong beer, requires either a ghost or an author to tell him how much will make it half as strong. As to the quality of the beer, it is impossible for the instructions here given to guide the reader in the production of any desired flavour, as the two difficult parts of the process, infusion and fermentation, are passed over without any definite rules. Mr. Rawlinson retains many of the silly superstitions, which most of the old women before mentioned have renounced; and, in the same spirit, duly execrates brewers' beer as *poison*, and ale-houses as *poison-shops*. Having described some utensils which are necessary in brewing, Mr. Rawlinson acquaints us that they may be procured of Mr. Frost, Cooper, Great Sutton-street, Clerkenwell; for which information, as in duty bound, we humbly thank Mr. Rawlinson, requesting our readers, from Northumberland to Cornwall, to profit by the hint.

182 *Schroeter's Observations on the newly-discovered Planets.*

Not being otherwise able to make out a shilling pamphlet, Mr. R. has quoted freely from Dr. Trotter against Drunkenness, and stated the nature of compound interest, and the advantages of benefit clubs, &c.; all which we admit is extremely edifying, and likely to render essential service to the laborious part of the community, for whom Mr. R. doubtless intended his work, by its Latin motto, and catch-penny printing.

Art. XXX. *A Historical Account of Corsham House in Wiltshire, the Seat of Paul Cobb Methuen, Esq.; with a Catalogue of his celebrated Collection of Pictures. Dedicated to the Patrons of the British Institution, and embracing a concise Historical Essay on The Fine Arts. With a brief Account of the different Schools, and a View of the progressive State of the Arts in England; also biographical Sketches of the Artists, whose Works constitute this Collection.* By John Britton. royal 12mo. pp. 108. Price 5s. Barrett, Bath. Longman and Co. London. 1806.

MR. Britton has furnished the visitors of this noble mansion with a useful and elegant guide; one that will enable them to enact the *conoscente*, and at the same time to escape the instructions of those local historians, who generally infest such intruders in their perambulation through great houses. The Historical Essay on the Fine Arts is pleasing, though superficial; the anecdotes collected concerning the various artists, and their pictures, will be found interesting and acceptable. We observe in Mr. B. as in many other admirers of the arts, a wishful remembrance of the Roman Catholic religion, and a deep regret that our reformers afforded so little encouragement to the connection between art and devotion. Let them beware how they indulge such a heathenish and degrading feeling; it is the glory of Christianity that it forms *men*, not *dilettanti*. Dear as the arts may be to us, as sources of refined pleasure, we do not chuse to talk much about their moral efficacy, and still less do we chuse that they should ever interfere with the claims of religious principle.

A highly finished view of Corsham House is prefixed to these pages, with a suitable plan, so shaded as to point out the respective additions of Mr. Brown and Mr. Nash.

GERMAN LITERATURE.

Art. XXXI. *Lilienthalische Beobachtungen der neu-entdeckten Planeten, &c.* Observations made at Lilienthal on the newly discovered Planets, Ceres, Pallas, and Juno, with a View to the accurate Determination of their real Magnitudes, their Atmospheres, and other remarkable physical Relations in the solar System. By Dr. John Jerome Schroeter, Counsellor of Justice to His Britannic Majesty. With a Vignette and 2 Copper-plates. Gottingen. Wandenhoeck and Ruprecht, pp. 378. 8vo.

OF the three new planets, one was discovered at Lilienthal; and all of them have been observed with uncommon accuracy by means of the excellent instruments which the observatory there possesses. The work before us gives a circumstantial account of those observations, which principally relates to the magnitude and physical states of the three new planets; nevertheless, the determinations of their positions, according to right ascen-

sion and declination, have been inserted by Mr. Harding in their proper places. The observations themselves, Mr. Schroeter defends against every possible objection, especially against the measurements of Dr. Herschel, which are in strong opposition to them, and finally deduces from them some general results which in various respects are important and interesting.

Ceres, as well as the other two new Planets, were observed by the author chiefly with his 13 foot telescope, only under a magnifying power of 136 and 288 times. The observations go from the 11th January to the 3d April, 1802, and to these some later ones made in December 1804 are added.

Pallas was first observed by the author on the 30th of March 1802, as a star of the 7th magnitude, of a dull and cloudy light, but somewhat better circumscribed than Ceres. The first view of Pallas suggested the idea of her being a sister of Ceres, and both seemed twin stars that had a planet for their father and a comet for their mother.

Juno, which Mr. Schroeter here terms Juno Georgica, (in honour of King George III.) was discovered by Mr. Charles Lewis Harding (now Professor of Gottingen, formerly Inspector of the Observatory at Lilienthal, and assistant to Mr. Schroeter;) its discovery was not accidental, but the result of observations made expressly for the purpose. When in September 1800, during the stay of Messrs. Von Lach. Von Inde, and Olbers, at Lilienthal, the Astronomical Society of Lilienthal, of which Mr. Schroeter is President, was first established, and each Member had his particular department in the Zodiac assigned him, which he was accurately to investigate, especially with a view to discover such unknown planets as it might still comprize, Mr. Harding had already sketched very accurate celestial charts of his department; while he was completing them, two members of the society, Piazzi and Olbers, the first in 1801, and the second in 1802, had each of them discovered a new planet; upon which he endeavoured to bring these charts to the greatest possible perfection, particularly for that region in which the orbits of Ceres and of Pallas intersect each other, and in which it appeared probable to Olbers that other new planets were still to be discovered.

With indefatigable attention, he therefore inserted in his charts even the smallest stars, and his exertions were rewarded on the 1st of September 1804, by the discovery of Juno.

This planet was observed by Mr. Schroeter on the 6th of September 1804. Its appearance was sensibly different from that of Pallas and of Ceres; its light was mild and white, its disk circumscribed like those of planets, not resembling that of a comet. On the 9th of September its light was somewhat duller than on the 6th and 7th, yet without a nubecula; and consequently it also indicated an atmospheric change of light. On the 10th of September, its light was again as clear and white as on the 6th and 7th; but three hours later, in the same evening, its light, according to Mr. Harding, was much duller. Mr. Schroeter has also repeatedly observed similar variations in Juno's light.

The inferences and general observations which the author deduces from his observations, refer partly to the true magnitude of these new planets, and partly to their atmospheric singularities and their relations to the other planets of the system.

ART. XXXII. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.

GREAT BRITAIN.

THE new edition of Mr. Pinkerton's Modern Geography, in three volumes quarto, will shortly appear. The extension of this work into three large volumes has enabled the author to give to its several parts a juster proportion and greater harmony than in the former edition; and in consequence of the foreign editions having excited the attention of statesmen as well as men of letters, he has received so much valuable assistance, that scarcely a country can be named on which new information has not been given, derived from some distinguished native or scientific traveller. During the author's late residence at Paris, he procured many scarce works, the want of which he had before regretted, and the most recent Spanish materials concerning their colonies in North and South America. Hence the account of New Spain, of the three vice-royalties in South America, of Chili, and the government of Caracas, will be found to contain much new, authentic, and important information. The description of the United States has also been greatly improved and enlarged from the most authentic materials; and that of the West Indies extended, as their importance to this country required. Five new maps of the various subdivisions of South America are added. Mr. Aikin has carefully revised the botanical part throughout.—Dr. Shaw has added zoological remarks at the end of the volume, and every exertion has been used to render the work as complete as possible.

The Rev. Mr. Cobbold, of Woolpit, Suffolk, intends shortly presenting the public with a Chart of English History, on the same plan as his Chart of Scripture History, recently published.

Dr. John Gillies is engaged in a History of the World from the Reign of Alexander to that of Augustus, comprehending the latter ages of Greece, and the history of the Greek kingdoms in Asia and Africa, from their foundation to their destruction: with a preliminary survey of Alexander's eastern conquests, and an estimate of his

plans for their consolidation and improvement.

The following Law Books are preparing for publication:

Reports of the Proceedings in Committees of the House of Commons, upon Cases of Controverted Elections, during the present Parliament, by R. H. Peckwell, Esq. of Lincoln's Inn, Barrister at Law. Vol. II.

The Present Practice of the High Court of Chancery.

An Epitome of the Practice of the Courts of King's Bench and Common Pleas.

The Law of Contracts and Agreements as settled by the determinations of the courts of common law in the action of assumpsit, by S. Comyn, Esq. of the Middle Temple, Barrister at Law.

A Treatise on the Law of Tithes, by W. F. Boteler, Esq. of Lincoln's Inn, Barrister at Law.

A new work on Conveyancing; to consist of a collection of modern precedents, with notes and illustrations, and a practical introduction on the language and structure of conveyances, by John Turner, Esq. of the Middle Temple, Barrister at Law.

A Treatise on the Law of Ejectment, by John Sympton Jessopp, Esq. of Lincoln's Inn, Barrister at Law.

A new edition of Pott's Poor Laws, continued to the present time.

A new edition, corrected and enlarged of a Treatise of the Law of Partnership, by William Watson, Esq. Barrister at Law.

A new edition, with additions, of Butler's Introduction to the Law relating to Nisi Prius.

A new edition, continued to the present time, of A Digest of the Reports in the King's Bench and Common Pleas, by T. E. Tomlins, Esq. Barrister at Law.

A new edition, continued to the present time, of A Digest of the Modern Chancery Reports.

A new edition, corrected and enlarged of a General Catalogue of Law Books, &c.

ranged under the different Branches of the Law, by J. Butterworth.

A new edition, with great additions, of Mr. Impey's Practice of the Court of King's Bench.

A new edition, with additions, of Jacob's Law Dictionary, by Mr. Tomlins.

A new edition of Mr. Gwillim's edition of Bacon's Abridgement.

An Appendix to the Attorney and Agent's Table of Costs, by John Palmer, Gent.

Volume the Sixth of the Supplement to Viner's Abridgement.

Vernon's Reports in Chancery, Vol. II. with Notes and References, by John Raithby, Esq. Barrister at Law.

Speedily will be published, in royal octavo, A Practical Treatise on Pleading, with an Appendix of Precedents, by J. Chitty, Esq. of the Middle Temple. The work will consist of about nineteen chapters. The Appendix, which will be printed in one separate volume, is intended principally to elucidate the other parts of the work, and may be found useful as a circuit companion, and will contain those precedents which are at all likely to occur in practice, with notes referring to the law connected with the precedents.

Francis Donaldson, Esq. Barrister at Law, is preparing for the press a Treatise on Commercial Law.

Dr. Maltby has undertaken to superintend a new edition of Morell's Thesaurus Græcæ Poeseos, which has been long wanted.

A new edition of Palmerin of England, corrected from the original Portuguese, by Mr. Southey, is in the press, and will shortly be published.

Mr. Southey has also in the press a translation of the Chronicle of the Cid, from the Spanish.

Mr. Landseer has nearly ready for publication, his course of Lectures, as delivered before the members of the Royal Institution.

In the press, and speedily will be published, by Dr. Kinglake, *Strictures on Mr. Parkinson's Observations on the Nature and Cure of Gout*, recently published, in opposition to the theory that proposes the cooling treatment of that disease.

Preparing for the press, and intended to be published in the course of the ensuing month, by the same author,

I. Additional Cases of Gout, in farther proof of the salutary efficacy of the cooling treatment of that afflicting disease, with illustrative annotations, written authorities in its support, controversial discussions,

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and a view of the present state and future prospects of the practice.

2. *Reviewers Reviewed*, containing general observations on legitimate and licentious criticism, and a particular examination of the several comments published in *The Literary Journal*, *The Medical and Chirurgial Review*, *The Edinburgh Medical and Surgical Journal*, in Mr. Hunt's *Salutary Cautions*, and in Mr. Arthur Aiken's *Annual Review*, on the Theory of Gout, and its cooling Treatment, as proposed in Dr. Kinglake's *Dissertation* on those subjects; to which are added, concluding observations, retrospective and prospective, on the criticism of the practice.

The publication of a Hebrew Bible, printed with a literal and interlinear English translation, will commence this month in numbers at one shilling each. That part of the Hebrew nation which reside in England have long been convinced of the necessity of an undertaking of this kind, more particularly as conducive to the education of their youth.

The more wealthy of that nation have subscribed liberally to this extensive undertaking.

The Rev. J. Joyce, author of the *Scientific Dialogues*, will publish early in the present month, two volumes on Chemistry, the same size, and on the same plan, with plates by Porter.

Dr. J. E. Smith proposes shortly to publish an *Introduction to Botany*, in one volume octavo, with a few plates, intended for the use of female as well as male students of that delightful science, and divested of every thing that might be deemed exceptionable.

The Rev. Richard Lyne, author of the *Latin Primer*, will publish speedily a new work, entitled, *Festuca Grammatica*, or *Child's First Guide to the Rudiments of Latin Grammar*, in four parts.

An *Essay on the Functions of Money and the Principles of Commerce*, by John Wheatly, Esq. will soon appear.

The *Literary History* of the eighteenth century is about to receive a farther very valuable illustration from the pen of Lord Woodhouselee, in his *Life of the late Lord Kaimes*, which will be published very shortly.

The prospectus of a new periodical work, to be continued monthly, has just been issued; it is entitled, *The Historic Gallery of Portraits and Paintings, or Biographical Review*: containing a brief account of the lives of the most celebrated men in every age and country, and graphic imi-

tations of the finest specimens of the arts, ancient and modern, with remarks critical and explanatory. Its model is professedly that of the admired works which are now publishing in Paris, by Landon, under the title of *Galerie Historique des Hommes Célèbres*, and *Annales du Musée*. The several articles will, consequently, not appear in chronological order, but will be so printed as to admit of such an arrangement. And as it is surmised, from the masterly style in which the etchings are executed, that many gentlemen may be disposed to purchase them to illustrate the writings of eminent historians, it will be printed in quarto and octavo, being the general size of such publications.

Mr. Janson, an English gentleman, who has lately returned after a residence of fourteen years from America, has brought with him many interesting materials towards furnishing a complete survey of the state of society and manners in the only republic now existing on the face of the globe. These materials, the result of actual observation, he is now arranging for the press, and they will speedily appear in one quarto volume, accompanied with a number of elegant engravings from drawings taken on the spot.

The volume of Poems by Mr. Thomas Noble, of Blackheath, will not be much longer delayed. He has added a canto to the principal poem (entitled, "Blackheath; or, a Morning Walk in the Spring of 1804") since his prospectus announced his intended publication. That poem, although restricted by its title to time and place, embraces a variety of subjects, among which commerce and agriculture form prominent features. The five cantos, of which the poem now consists, contain about two thousand lines in blank verse. A translation of the first book of the *Argonautica* of C. Valerius Flaccus concludes the volume. The work is printing very elegantly in quarto, and will be ornamented with views on and near Blackheath, by Mr. William Noble, and engraved by Mr. Samuel Noble, (both brothers of the author), and with wood cuts, as vignettes, by Austin. The price of the volume, which is publishing by subscription, will be 24s. The prospectus forms a handsome specimen of the type and engraving.

A collection of such English poems as have obtained prizes in the University of Oxford has been made, and will very speedily appear.

The Bishop of Dromore will soon publish the edition of Surrey's Poems, which has so long been printed, with a Glossary.

About Midsummer next Mr. Settle will publish a poem on the subject of Saul, in eight books: it is in blank verse.

Mr. Henry Smithers proposes to publish, in a royal octavo volume, a didactic poem, in blank verse, entitled *Affectum*, with some other poems.

Miss Owenson, author of *The Wild Irish Girl*, will shortly publish a volume of original poetry, under the title of *The Lay of an Irish Harp*.

Mr. Cumberland and Sir James Blount Burgess have, in conjunction, written a poem, of which report speaks highly, entitled *The Exodiad*, embracing the history of Moses from the period of his leading the Israelites out of Egypt to his death upon Mount Horeb. The work will appear shortly.

An octavo edition of Captain Williamson's *Wild Sports of India* is expected shortly.

The prospectus of a new periodical work has lately appeared, of which the first number will be published March 1, entitled the *Cabinet, or Monthly Report of Polite Literature*; including a Review of Books, and accompanied by a cabinet edition (upon an entirely new plan) of the most popular English Plays, with anecdotes and annotations, biographical, critical, and dramatic, with engravings.

In a few Months the Views of Gloucester Cathedral are expected to be published by the Society of Antiquaries.

The Topography of the Lake of Killarney, by Mr. Weld, illustrated with exquisite engravings, is nearly ready.

Mr. S. Woodburne has in a state of forwardness a hundred Views of Churches in the neighbourhood of London, with descriptions drawn from the best authorities. The first volume is expected to appear in March.

The admirers of the late Dr. Currie, of Liverpool, will be pleased to hear that an engraved portrait of that celebrated man, from a miniature picture in the possession of Mrs. Cairncross, Dr. Currie's sister, will be published early in the spring of the present year.

The Rev. Mr. Abbott has a volume of Sermons in the press.

A Series of Lectures on the Four last Books of the Pentateuch, designed to show the divine original of the Mosaic law, chiefly from its internal evidence, will soon be published; they were delivered in the Chapel of Trinity College, Dublin, by the Rev. Richard Graves, D. D. Fellow of Trinity College, Dublin, M.R.I.A. and Chaplain to His Excellency the Duke of Bed-

Genl. Lord Lieutenant of Ireland, two volumes octavo.

The beautiful moral aphorisms of Sir Philip Sydney, edited by Miss Porter, are nearly ready for publication.

Mr. John Howard Rice has in the press *Collectanea Oratorica*, or the Academic Orator.

Proposals have been circulated for printing by subscription, in one volume octavo, on imperial paper, price to subscribers fifteen shillings half bound, a complete set of Estimate Tables. This work will consist of three thousand six hundred tables, each consisting of three parts, viz. 1. Of principal sums; 2. Of proportional sums or parts; 3. Of rates per cent. The use of these tables may be comprised under the two following heads of general description, viz. 1. On any given principal sum, to shew what rate per cent. any given or proportional sum or part is; 2. On any given principal sum, to shew what proportional sum or part any given rate per cent is. These tables are capable of various useful applications. The work to be paid for on delivery.

Dr. Scott, the orientalist, is preparing a new edition, revised, and translated from the complete Arabic MS. copy brought over by Mr. Montague, of the Arabian Night's Entertainments, with notes illustrative of the customs and manners of the country. The additional tales, which have never been translated, are said to be as interesting and excellent as those with which we are acquainted. The translations from this captivating work which have been published in this country, have been done into English from the version of M. Galland, who, it is well known, trusted to an illiterate verbal translator, being himself wholly ignorant of the Arabic language.

There is in the press an Account of Dr. Gall's New Theory of Physiognomy, founded on the anatomy and physiology of the brain, and the form of the skull.

A new and improved edition of Mr. Newman's Spanish Dictionary is printing, and in a state of forwardness.

Capt. Williamson, from whose designs and notes *The Wild Sports of India* has been published, has undertaken a tour through Great Britain, for the purpose of making a complete Agricultural and Statistical Survey of the island, the result of which will be published in a Description of Great Britain, to be printed in numbers, with illustrative plates; the whole to make at least 6 vols. in 8vo.

John Adolphus, F. S. A. author of *The History of England, from the Accession of*

King George III. to the Conclusion of Peace in the Year 1783, is engaged on *The Political State of the British Empire*, containing a general view of the domestic and foreign possessions of the Crown, the laws, commerce, revenues, offices, and other establishments, military as well as civil, in four volumes.

Mr. Shurlock, of Farnham, intends publishing by subscription a volume of Sermons and Letters of the late Rev. W. A. Gunn.

Part VII. of the *Architectural Antiquities*, just published, contains a descriptive account of Malinsbury Abbey Church, Wiltshire; an account of Colchester Castle, Essex; and some account of a curious door way to South Ockendon Church, Essex: the whole illustrated with seven engravings. With the next part, the author intends to complete the first volume of this work with a copious index, &c. with eight or nine engravings. On the wrapper of the present part he has given a Nomenclature of Ancient Architecture, which is certainly a desideratum in this branch of literature.

AMERICA.

Mr. N. G. Dufief, of Philadelphia, has published a work which he entitles, *Nature Displayed in her Mode of teaching Language to Man; or, a new and infallible Method of acquiring a Language in the shortest Time possible, deduced from the analysis of the human mind, and consequently suited to every capacity: it is adapted to the French language.* M. D. adopts as a principle, that languages are most readily acquired by the ear, by memory, and practice, or, as is usually termed, by *rote*. Several instructors in different parts of the United States now teach the French language on Mr. Dufief's principles.

The Rev. Abel Flint, pastor of a church in Hartford, has translated a volume of Sermons selected from Massillon and Bourdaloue: the work also comprizes a Spiritual Paraphrase of some of the Psalms, in the form of devout meditations and prayers.

Mr. R. Munro has published at New York, a Description of the Genessee Country in that State: it notices its situation, extent, and divisions, soil, minerals, productions, lakes and rivers, curiosities, climate, navigation, trade and manufactures, population, and other interesting information relative to that country: an Appendix contains a description of the military lands.

FRANCE.

M. J. Ch. Krafft, architectist, has published at Paris, No. I. of a Selection of Designs of Civil Architecture, containing plans, elevations, and sections of the various kinds of buildings usually erected in France: it will extend to twenty numbers, engraved in outlines, folio, price on French paper 6 fr. per number, on Dutch paper 9 fr. tinted with Indian ink 36 fr. a number, is published once a fortnight.

GERMANY.

At Leipsic is published a work relating to the Sports and Pastimes of the Lower Classes of the Russians: it is printed in folio, on vellum paper, and embellished with twelve coloured plates: the letter-press is in German and French. It is by M. Geisler, artist, and travelling companion of the celebrated Pallas, assisted by M. J. Richter, who published, two years ago, *Miscellanies relating to Russia*. This may be regarded as a continuation of the works published at the same place, entitled, *Picturesque Travels in Russia, and the Manners, Customs, and Dresses of the Russian People*. (*Spiele und Belustigungen der Russen*.)

A work entitled the *Phalanx of Europe*, designed from Nature, or the Natural History of the *Bombyces Nobiles*, drawn and published by Louis de Müller, is commenced at Breslaw. No. 1. contains *Bombyx pudica*. 2. *B. Hebe*. 3. *B. Hera*. 4. *B. Purpurea*. The Work is published in two Editions, 1 folio; of this 40 copies only are printed; and in 4to 60 copies only. It will be terminated in 6 or 7 numbers. (*Abbildungen Europäischer Nacht-Schmetterlinge*: folio 6 rxd; 4to 3 rxd.)

M. A. Ehrhard has published a Magazine of technical and legal Medicine and Medical legislation. It contains: 1. An Essay on the disorders occasioned by Dentition. 2. Observations on a Caries of the under Jaw, by M. Merk. 3. On the Efficacy of Dr. Reich's febrifuge Medicine, by M. Graber. 4. On Physicians, by the same. 5. On the bite of a Viper, by M. Gesner. 6. On a Dropsy in the Brain, by the same. 7. History of an Imaginary Disorder. 8. Two cases of Hydrocephalus. 9. Several articles on legal Medicine. 10. Plan of a Medical Organization. 11. On Lying-in Establishments. 12. On Vaccination, &c. (*Magazin für die technische Heilkunde*, Svo. Stettin 2 flor.)

M. J. J. Wagner has commenced at Leipsic, a Journal of the Sciences and Arts. M. M. Eschenmayer, Stüz, Hebel and others have promised their coopera-

tion (*Journal für Wissenschaft und Kunst*, No. 1. Svo. 16gr.)

On the 14th of August, Dr. Gall commenced his Lectures on Craniology in Marburg, which continued to the 24th of the same month. His philosophy, as called, finds few advocates. On the 24th, he went, accompanied by some learned friends, to the hospital of Haine. Of his particular observations on maniacs nothing has transpired. Dr. Gall went from Marburg to Heidelberg, to confute his opponent Schermer *vice voce*, but he was not so happy as to procure even a small number of auditors.

HUNGARY.

The imperial library of Count Szechenyhar appears to have met with an abrupt termination. In the monastery of the Paulinians, where the library was kept, a seminary of young ecclesiastics was educated under the care of the ex-jesuit Baoukopf. Under the pretence that the seminary had not sufficient room, and that the visits of strangers disturbed the edification of the minds of the young clergy, the librarian and the reading room have been taken, and the public have been debarred access to the library since the 1st of November 1805. Indeed, it is said, that to make room for the theological library of the seminary, the regnicolar library must be entirely removed; and his Imperial Highness the Palatine, under whose protection the library was, has not been able to avert the threatened measure. In the mean time, a new supplement to the catalogue of Szechenyhar's library is printed, M. von Müller, regnicolar librarian, edits the catalogue of MSS. M. Antony von Gaber that of maps and charts: the coins and medals are already engraved. In this manner the noble Count endeavours to make his expensive collection known to the public, and useful to his native country.

RUSSIA.

M. Drunpelmann, a learned physician and naturalist of Riga, is publishing by subscription a collection of 1500 insects, several hundred birds, amphibious animals, and some rare animals of the Russian provinces of Livonia, Esthonia, and Courland. He made the drawings himself, and superintends the engraving and colouring of the plates. Besides descriptions, the text will give the names of the animals, &c. in Latin, German, Russian, &c.

The late M. Hadsi Niku had founded a school at Cronstadt for the reception of modern Greeks, which is already in a state

of great activity, and contains thirty-four pupils. They are taught religion, reading, writing, arithmetic, and the ancient Greek, according to the method of Constantine Lascaris. The professors are monks from Mount Athos, &c. Cronstadt has besides a good Wallachian school, with three professors.

SWEDEN.

Dr. C. Quensel, Professor in Chemistry and Natural History, of the Royal Academy of Cadets in Stockholm, commenced last year a work on Swedish Zoology: it is intended to comprize every animal natural to Sweden, with descriptions and coloured engravings. In this work, the following order is attended to in each species: 1. The synonymes of each animal in different languages; 2. Its general characteristics; 3. A special and more particular description. The author died soon after the commencement of the work, which is nevertheless continued. A number is published quarterly: six numbers make a volume.—At the close of every two volumes will be given two Indices, one alphabetic, the other systematic. (*Swensk Zoologi, eller Swenska Djurens historia, med illustrerad Figur*, 8vo.)

M. Adlerbath has published the *Funeral Oration in Honour of Rosenalder*, which he read at the funeral of President C. A. Rosenalder, who, in 1777, gave 8,338 imperial crowns for the purchase of a house destined for the Academy of Sciences of

Stockholm. He also made a present to the university of Upsal of his rich collection of medals, to which he added 600 crowns for the purchase of more medals. His curious library has been added to that of the university of Upsal.

Baron Hermelin, who has already published maps of many of the Swedish provinces, intends to publish a Geographical and Statistical Description of Swedish Lapland, written by M. Wahlenburgh, of the Museum of Natural History at Upsal.

The Swedish laws, and the old Swedish Catechism of Screebelius, are introduced into Swedish Pomerania. The Court Chaplain Ludeke, at Nordkoping, has been appointed to translate the Catechism into German for the use of the schools of Pomerania; and the Court Chaplain, Dr. Hachenburg, of Stockholm, translates the Swedish Liturgy into German. A German translation of the Swedish Laws is already prepared.

MM. J. U. Palmstruck and C. W. Venus have commenced a work on Swedish Botany intended to include exact delineations and descriptions of all Swedish plants, amounting to 400: the work will extend to 66 numbers, 12 of which will form a volume. Each number contains six coloured plates and an equal proportion of text. Twenty seven numbers are published. (*Swensk Botanik*, 8vo. Stockholm. Delen.)

ART. XXXIII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

Lawrence's New Farmer's Calendar, with large additions, containing a full practical exposition of the nature, causes, and effects of blight, smut, mildew, and other diseases of corn, with various useful hints on the most important branches of husbandry, new edition, 10s. 6d.

The Improvement of Poor Soils, read in the Holderness Agricultural Society, in answer to the following question: What is the best method of cultivating and improving poor soils, where lime and manure cannot be had? With an Appendix and Notes, by J. Anderson, 2s.

The Grazier's Ready Reckoner; or, an useful Guide for buying and selling Cattle, by George Renton, Farmer, 2s. 6d.

Tables for computing the Weight of Hay, Cattle, Sheep, and Hogs, &c. by Measurement; with a comparative Table of the

Weights used at Edinburgh to those used at Smithfield and elsewhere, on a copper-plate. By John Ainslie, 12mo. 1s. 6d.

Practical Agriculture; or, a Complete System of Modern Husbandry, with the best methods of planting, and the improved management of live stock; illustrated by one hundred engravings, by W. Dickson, M. D. a new and much improved edition, in 2 large vols. 4to. 4l. 4s. boards.

ASTRONOMY.

Evening Amusements for 1807; or, the Beauty of the Heavens displayed, by William Frend, M. A. 3s.

BIOGRAPHY.

A Biographical History of England, from the Revolution to the end of George I's Reign, being a continuation of Rev. Mr. Granger's work, by Rev. M. Noble, 3 vols. 8vo. 1l. 7s. royal, 1l. 10s.

The Life of General Washington, compiled from his own Papers bequeathed to his Nephew, by John Marshall, Chief Justice of the United States, with numerous maps, vol. 5, which complete the work, quarto, 11. 11s. 6d. and 8vo. 10s. 6d. bds.

Public Characters for 1806-7, consisting of authentic Memoirs of distinguished Living Persons in the various Walks of Public Life, 10s. 6d. bds.

The Biographical, Historical, and Chronological Dictionary, containing 13,000 articles, and 4000 more than any other Dictionary; a new edition, corrected and revised to the year 1806, by John Watkins, LL.D. 16s. bds.

COMMERCE.

The West India Common-Place Book, compiled from Parliamentary and Official Documents, shewing the interest of Great Britain in its Sugar Colonies, by Sir William Young, Bart. F. R. S. M. P. 4to. 11. 5s.

EDUCATION.

The Manual of Youth, in three parts, 1, Containing sixty Fables, French and English, ornamented with 120 Cuts, representing the subjects of the Fables in the French part; and furnishing, in the English part, a series of Elementary Lessons in the several Styles of Drawing; 2, Remarks on Rhetoric, with various examples on the different styles, figures, and tropes; 3, A large Collection of Extracts, in Prose and Verse, selected from the most approved authors, French and English, by J. Ouseau, A. M. 8s.

The Juvenile Journal, by Mrs. Cockle, 3s. 6d.

Fables, Anciennes et Modernes, adaptées à l'usage des Enfants, Traduites de l'Anglais de M. Baldwin, 4s.

HISTORY.

History of the Rise and Progress of the Belgian Republic, until the Revolution under Philip II. From the German of Schiller. By T. Horne, 4s. 6d.

Hollinshed's Chronicles of Scotland, a new edition, 2 vols. 4to. plates. 11. 10s.

MEDICINE.

A Treatise on Vaccine Inoculation; to which is added, an Account of the Chicken Pox, the Swine Pox, and the Hives. With an Appendix, containing Letters from Physicians and Surgeons of eminence respecting the present State of Vaccination in many Cities and principal Towns of the United Kingdom, by Robert Willan, M.D. 4to. 15s.

MISCELLANIES.

A Catalogue of the entire Collection of Manuscripts, on Paper and Vellum, of the

late Marquis of Lansdowne, containing the Burleigh Manuscripts, Vol. I. 9s.

The Theatrical Speaker; or, an Elocution of the whole Science of Acting, containing comprehensive Rules for accurately exhibiting the Dramatic Passions, with numerous examples for representation, 3s. boards.

First Impressions; or, Sketches from Art and Nature, animate and inanimate, by J. P. Malcolm, F. S. A. 8vo. 18s. bds. on large paper, 11. 7s.

Encyclopædia Perthensis; or, Universal Dictionary of Knowledge; a new edition, to be published in Monthly Parts, commencing Jan. 1, 1807; wherein the Treatises on Arts, Sciences, and Manufactures, will be revised by men of approved abilities, and the recent important Discoveries introduced. In 45 Parts, 7s. each.

Eccentric Mirror, by G. H. Wilson, No. 1. 6d. to be continued weekly.

Tracts, Historical and Philosophical, relative to the important Discussions which lately took place between the Members of the University and the Presbytery of Edinburgh, respecting the Election of Mr. Leslie to the Professorship of Mathematics in that University, 2 vols. 13s. 6d.

The Physics; or, Physical Auscultation of Aristotle, translated from the Greek; with copious Notes, in which the substance is given of the invaluable Commentaries of Simplicius, by Thomas Taylor, 4to, 5l. 3s.

A Speech on the Character of the Right Hon. William Pitt, delivered at Trinity College Chapel, Cambridge, Dec. 17. 1806, being Commemoration Day, by William Edward Prettyman Tomline, 2s. 6d.

Records of Literature, containing, 1, Notices of Works in preparation; 2, Accounts of Works published; 3, Transactions of Literary Societies; 4, Memoirs of Literary Characters. No. 1. 1s. to be continued monthly.

PHILOLOGY.

An Essay on the Elements, Accents, and Prosody of the English Language, intended to have been printed as an Introduction to Mr. Boucher's Supplement to Johnson's Dictionary. By J. Odell, M.A. 3s. 6d.

Exercises upon the different Parts of Speech of the Portuguese Language, referring to the Rules of Vieyra's Grammar; to which is added, a Course of Commercial Letters in Portuguese, by J. Em. Mor-dente, 3s. 6d.

POETRY.

Turf House, a Poem, founded on the success of William Pearce, a poor man, who reclaimed twelve acres of swamp.

cultivation and fertility, for which he received the silver medal and fifteen guineas from the Society for the Encouragement of Arts, &c. 1s. 6d.

Admonition, a Poem, on the fashionable Modes of Female Dress; with Miscellaneous Pieces, in Verse, by George Ogg, 5s.

POLITICS.

The State of the Negotiation, with Details of its Progress, and causes of its termination, in the Recal of the Earl of Lauderdale, 3s. 6d.

Reply to a Pamphlet entitled, the State of the Negotiation, 2s. 6d.

A Vindication of the Court of Russia from the false and treasonable attack of a Pamphlet, entitled, the State of the Negotiation, 2s. 6d.

An Address to R. B. Sheridan, Esq. on his public and private Proceedings during the late Election for Westminster, 2s.

The Official Correspondence relative to the late Negotiation with France, as it appeared in the Moniteur of the 26th of November, 1806. 1s. 6d.

The whole of the Correspondence and Official Notes relating to the late Negotiation with France, as they appeared in the Moniteur of Nov. 26. 3s.

A Short View of the Political State of Great Britain and Ireland at the opening of the New Parliament, 2s.

History of the late memorable Election of Members to represent the Borough of Liverpool, 3s. 6d.

The Poll for Members to serve in Parliament for the Borough of Colchester, 1806, 1s.

The Poll for Members to serve in Parliament for the University of Oxford, 1806. 1s. 6d.

History of the Westminster Election. 1806. 8vo. 6s. boards.

THEOLOGY.

A Defence of the established Protestant Faith, a Sermon preached in the Parish Church of St. Mary, Newington Butts,

Oct. 19, 1806, by Robert Dickenson, Curate and Lecturer, 2s.

A Serious Address to the Parochial Clergy of the Church of England on the increasing Influence of the People called Methodists, by a Layman, 1s.

The Fathers of the English Church; or, Selections from the Writings of the Reformers and Early Divines, No. 1. 1s.

Select Sermons, by the Rev. Alexander Cleave, A. B. late Vicar of Wooler, in Northumberland, Chaplain to his Grace the Duke of Portland, and Lecturer at Trinity Chapel, Knightsbridge, published for the Benefit of the Widow and Female Children of the Author, 10s. 6d.

An Introductory Key to the Bible, on a Plan never before attempted, No. 1. 6d.

Considerations on the Alliance between Christianity and Commerce, applied to the present State of this Country, 2s.

A Defence of Christian Liberty and the Rights of Conscience, against the Usurpations of Church Authority, by a Layman, 1s.

Institutes of Biblical Criticism; or, Heads of a Course of Lectures on that Subject, read in the University and King's College, Aberdeen, by Gilbert Gerard, D. D. Professor of Divinity, 9s.

A Catechism for the Use of all the Churches in the French Empire; to which are added, the Pope's Bull, and the Archbishop's Mandamus; translated from the Original, with an Introduction and Notes, by David Bogue, 3s. 6d.

The Essence, Spirituality, and glorious Issue of the Religion of Christ, to all God's Chosen, exhibited in Remarks on the "Verily, verily," as used by our blessed Lord in many parts of Scripture, by Samuel Bernard, Jun. 4s.

TOPOGRAPHY.

The Picture of London for 1807, being a full and accurate Guide to the British Metropolis, with Maps, Views, &c. bound in red, 5s.

TO CORRESPONDENTS.

THE review of "Thornton Abbey," in our 2d vol. p. 1029, has excited animadversions from various quarters. We are obliged to our correspondents for their friendly intentions, and wish to pay due regard to every seasonable remonstrance: but we regret, that because we oppose *bigotry* in every party of christians, we should be suspected of hostility toward *any*. We are not aware, that any expression in the article referred to, can reasonably be interpreted as reflecting, either on Dissenters as a body, or on any class of them in particular: if there be, it was far from our design, and we shall sincerely lament having given occasion to such a misconception. To *one* letter, which we

have received from a son of the deceased author of the work in question, peculiar attention is due, both on account of the filial piety by which it is dictated, and of the moderation and respect with which it is written. In reply to the answers which he has sent to our remarks, we would observe,—that his worthy parent, in the *xli*st Letter of his performance, has condemned *positivity* as severely as we have; and we have only applied the same censure to a different point of dispute among pious people, from that to which he applied it:—that we conceive the things in which all *real* christians agree, to be those which relate to the ground of a sinner's hope of salvation:—that it was only as a *national establishment* that we stated the author to identify the Church of England with popery; not in *other* respects. As to the question, whether the author represented *all* the corruptions of Christianity as arising from its establishment by Constantine, we are not aware that he noticed any as springing from a different source. If Mr. Satchell will examine the authorities to which we appealed, he will find, that most of the evils which he enumerates, existed in the Christian church long before the time of Constantine. It was to its previous corruptions that we alluded, when we spoke of its *apparent* danger of relapsing into paganism: and if the present state of the *oriental* churches be compared with those of *Europe*, we think that our expressions (which did not imply any *real* danger to the perpetuity of the *Gospel*) will need no other vindication.—Further examination will also, we doubt not, convince Mr. S. that the accession of *numbers*, as well as of bishoprics, in consequence of the establishment of Christianity by Constantine, was very inferior to what he supposes it to have been.

Mr. S. wishes, “that the Reviewer had endeavoured to answer the arguments” (used in Thornton Abbey, against national establishments) “instead of trying to weaken their effect.” We reply, that neither one object, nor the other, was in our view, or would have been consistent with the principles on which our work was undertaken, and has always been conducted. It is not *our* business, either to attack, or to defend, any party of Christians as such. We did not blame the author for objecting to religious establishments, except as it might impede the *general* utility of his work; but for the *positivity* of his manner, and the inaccuracy of some of his statements. In fact, Mr. S.'s declaration, that the best informed Dissenters in the kingdom cannot distinguish whether the Reviewer is a Dissenter or an Episcopalian, appears to us the strongest confirmation that could be desired, of the *impartiality* and *consistency* of the Eclectic Review.

A correspondent, who expresses his general approbation in the most cordial and gratifying terms, complains that so little of our attention is devoted to theological works. We presume this hint must have been occasioned by a few of our former numbers, in which there happened unavoidably to be a temporary deficiency. More recently, the theological department has occupied from one-third to one-fourth part of our work, which we conceive to be as much as can, with propriety, be allotted to it, consistent with that attention to other subjects for which we are pledged in our prospectus.